1851.

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In Quart Bottles.

moval and permanent cure of all diseases
t from an impure state of the blood,
or habit of the system.

ce of this medicine is now widely known, and
ay the field of its usefulness is extended. It
and highly recommended by physicians, and
be the most powerful and searching prepara-
e rook, that has ever been employed in med-
. Its operation extends to the remotest
system, and consists in removing diseased
so absorbing and assorting organs. In man,
ous effects, unassisted, the cure of any viru-
, but requires the aid of a stimulant, altera-
septic medicine. In diseases of the skin and
bination of these three classes of medicinal
ighly desirable. All these properties are
n this preparation; and instead of operating
r upon the system, as they must necessarily
ken separately, they operate simultaneously,
ect harmony when administered in this form.
roperty strengthens the digestion, and im-
appetite. Its alterative tendency carries off
ulations of morbid matter; and its antiseptic
eutralizes the virus, by which the disease is

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FAIR HAVEN, MASS., Aug. 22, 1850.
Sands:—I regard it but justice to yourselves,
nity to all similarly afflicted, to say that your
s has cured me of the Chronic Laryngitis.
be difficult for me to describe the alarming
of my throat and vocal organs, previous to the
r invaluable remedy. During nearly three
s forced to desist from the public duties of my
and having made use of a great variety of
pecifics, besides submitting to more than thirty
painful caustic applications, I had abandoned
relief, when, as a dernier resort, I was led to
f your Sarsaparilla.
ase was of so long standing, and had so obsti-
ated the best medical skill, that I am conscious
truly be said, my "faith hath saved me," for I
but I trust I feel in some appropriate degree
the favorable result above named. I have
able to attend to the duties of the pastorate
than a year, and having proved from actual
t the thoroughness of the cure, I could not feel
n longer withholding this statement.
customed to keep a bottle of your Sarsaparilla
and whenever exposed to colds or extra labor,
e as a preventive.
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Pastor of Centre st. M. E. Church.
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100 Fulton street, cor. William st., New York.
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d Canadas.
1 per bottle; six bottles for $5. 149 13t

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Bells so that they may be adjusted to ring
d properly, and Springs also which prevent
er from tearing on the Bell, thereby prolong-
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nd Wheel), furnished if desired. The horns
the Bell is suspended, admit of the Yoke being
to a new position, and thus bringing the blow
pper in a new place; which is desirable after
rs' usage, as it diminishes the probability of
breaking, occasioned by repeated blows of the
n one place.
perience of thirty years in the business has
e subscribers an opportunity of warranting the
ne for Bells, the various combinations of metals,
degree of heat requisite for securing the great-
ity, strength, and most melodious tones, and
bled them to secure for their Bells the highest
at the N. Y. State Agricultural Society and
n Institute, at their Annual Fairs, for several
ars. The Family Chimes of New York, were
d at this Foundry, as were also cast Chimes for
ncaus, La., Georgia and Key West, N. C., and
a, O. W., and also the Fire Alarm Bells of New
e largest ever cast in this country.
e Instrument, Levels, Surveyors' Compasses,
Compasses for taking horizontal and vertical
thout the needle.
ANDREW MENEELY & SON.
Troy, Albany county, N. Y., 1851. 133-ly

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dered by those who use it, the most effectual
storative in use. It is also a beautiful tonic
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on the table of every lady and gentleman
genial compound is prepared to restore gray hair
iginal color without dyeing. Both are purely
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to dealers. In Boston, sold by A. S. JORDAN,
Washington street; in Philadelphia, by FOSTER &
39 Dock street; in Troy, by E. W. STODDARD,
gress street. 153-ly

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ing down the gauntlet to all rivalry may be
ned a bold proceeding. But Prof. Barry does
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hair, which has ever been advertised or offered
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combination which will reduce external irrita-
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n this same Tricopherous, sold retail, with an ac-
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for confirmatory evidence. Every mail convey-
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to place it upon their shelves. Sold in large
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (☆) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Nov. 14, 1851.

DR. DEWEY'S SIXTH LECTURE.

SUBJECT.—*The union of man's physical and spiritual constitution, as concerned in the work of human culture.*

Consider, first, *the arrangement of the different periods of life* as contributing to human culture. Supple infancy, teachable childhood, vigorous manhood, and mature old age, all contribute to the great work—are all necessary not less to the moral, than the physical culture of mankind.

Childhood is the world's great experiment—the period of hope and buoyancy, and activity and learning. It would be crushed under the burden of mature responsibilities. It has a precious safeguard from injury in its ignorance of the world. It lives in an enclosure which fences it in from the corrupting habits and vices of mature life, which prowl like wild beasts around. Passions and appetite slumber. By and by comes the rising of the vail and flashing of new and dazzling light. Then there are sad broodings over coming years and strange thoughts of the future stir within. Such forces as these would shatter the frail tenement of childhood.

Manhood is the time when something must be decided on and done. Once it was, Learn this lesson and take the head of your class. Now many lessons are to be learned—many things to be done. Man joyously grapples with that which would have crushed the child. His strength of heart endures all labors and dares any difficulties.

Years pass—and toil and strife are over. Old age lays its chastening, sobering hand upon the man—his race is run; his battle fought: his world changed to him and he to it; sager and sadder thoughts fill the chambers of his soul; his high hopes and proud aspirations are scattered in dust, and he says—let me depart—it is good for me to die.

But age grows in virtue as it declines in vigor. Affections weaken, but wisdom strengthens. Age is naturally the maturity of virtue. Talent culminates earlier—but perfect virtue is not attained until old age is reached. The most perfect time of humanity, it may almost be said—its most beautiful time—is in old age. It is a barbaric taste which prefers the beauty of youth to that of old age. The calm dignity—the patient forbearance—the serene health and holiness of old age, often attract youth from the side of youth. It is a vulgar tendency which separates the two. Our bustling age should be condemned in that it rudely puts by the aged. Good culture as well as good taste are concerned in this, for old age and youth each need the other. The one needs to borrow the other's restraints, and impart its own entertainment.

Society forces men to grow old before there is need. It pushes them aside and drives them into solitude. But such is not the design of Providence.

Look next, at *the general structure of society*, as contributing to human culture. The prevalent impression has ever been, that to mingle in society is dangerous. Hence convents, and nunneries, and church regulations, designed to restrain men from mingling too freely with what is supposed to exert a baneful influence. But is not this erroneous? Is society all wrong—and its influence thus corrupting? What is it but the aggregation of individual men? It is liable to error as individual man is, but it is sometimes a more stern reformer of vice than even individual man. Some secret crimes, some inward vices, are reflected more clearly from the great mirror of society, than from the individual conscience.

We call the world selfish, and so it is, but its very selfishness is on the side of virtue. Individual selfishness may lead to dishonesty, but general selfishness demands honor and virtue in all men. He who practices them not himself, is sure to demand all the social virtues from others, for his very selfishness requires it. The mountains are no firmer on their bases than these general laws of society.

Selfishness is a hard thing, but everything so called is not selfishness. Pursuing one's business, cultivating one's farm, looking after one's business, these are not selfishness. It is rather isolation than selfishness. Society is not all wrong in this matter. There is a great deal of genuine kindness and benevolence, and sympathy for others, in the world.

The most offensive forms of selfishness are seen in the keen competition prevalent among men for the good things of life. But it is worthy of remark, that this is seen but little in the staple interests of life. It does not injure anybody else's farm for a farmer to till his own. It is in trade and the professions that offensive selfishness shows itself, yet here the success of one does not necessarily injure another. Such success rather tends to the general good. Yet come to the sharp edge of competition in the hottest struggle for the emoluments and honors of life—even here is room for culture. Nowhere else has man so fine an opportunity to develop the noblest traits of character as in his treatment of a successful rival.

Inequalities in the social lot are inveighed against, and reformers would blot them out. But how will you do it? Make all men alike to-day, and to-morrow they would all be unlike again, unless free agency is destroyed.

It would be grossly unjust to make all men equal if it could be done. No man would be rewarded then according to his desert. All stimulus to improvement also would be removed.

Society is the great educator of man. Books are but the influence of man on man. Nations need teaching, and God may be doing it even by war and slavery. Many a rail contractor and housewife at home, is doing the work of an unconscious educator of the poor emigrants from old oppressions.

The helplessness of infancy strengthens the family bond. Children might have come to maturity in weeks as well as years, but we should lose their training to our natures.

The lecturer closed with remarking the influence of the family on business, and a beautiful hinting of the balance between the soul and the body. Impulses restrain one another. Indulgence, even, teaches. By their very force the appetites become exhausted. Everything thus drives us toward some order. Government is a thing not of chance but of necessity. Everywhere the rushing tides of passion are met by cross currents and shoals of necessity, and the cold bare mountains of difficulty stand in the way of the wild course of the passions. Thus man is like the universe around him. One thing checks another.

SEVENTH LECTURE.

SUBJECT.—*The world as the sphere for the development of human agency.*

Activity is the basis of the solution of the problem of human destiny. I propose to point out some of the forms in which that activity is developed. I therefore consider man in a two-fold relation. *First*, as nature takes him in hand—*second*, as Providence apprentices him to the performance of certain light tasks. A man does not write, labor, play the artist, from choice, but from a necessity of his nature, and he walks in the light of a wisdom higher than his own.

But let us see how nature *is* designed to move and influence mankind. There has always been a theory in existence that matter and mind are antagonistic in their character. Strange theory this—as if the building of God for the immortal spirit was not designed for help rather than hindrance. The old Manicheans urged that the evil of nature is self-existent, and hostile both to God and man. Plato speaks of man as immured in this lower sphere as toads in their cells. But modern philosophy sheds a more cheerful light on the constitution of things.

Nature does not bestow her bounties on man without effort of his. Animals are fed and clothed and housed by nature, but not man. Yet he is not less the favorite of nature. Suppose he had been designed to have his wants supplied by a few simple spontaneous fruits, he would, when his wants were supplied, have sunk down on the breast of mother earth and done nothing. But nature designs no such thing—she has taken a good and sufficient bond for the activity of man. She demands *discretion*. "Take care" is her lesson. Sights beautiful—things sweet, and spread around temptingly; but fire burns, water drowns, poisons kill, and man must *learn* or *suffer*.

No human school has such a discipline. She has her whips and scourges. Stomach and nerves keenly and agonizingly suffer for any violence committed on the system. The universe is not more filled with air and light and solids than nature with her teachings. It is common to say how much man has accomplished. But Laplace in his last moments, declared that what he knew was limited—what he did not know was infinite.

Dr. Dewey next proceeded to examine some of the more wonderful facts of science—as the velocity of light—the microscopic animalcule—steam—magnetism, &c., with their bearings on this subject.

From this survey he proceeded to speak of the specific tasks assigned to men embracing the laborious pursuits of life, as well as the liberal professions—all parts of the divine system of things. Labor is not degrading, for there is something in each of the vocations of life which it is right and proper and noble should be done.

Every man has a DUTY to perform.

The first great duty of man is *work*, and that work is the tillage of the soil. Every man in the community does something which connects him more or less with agriculture. All supplies come originally from the bosom of the earth. After agriculture comes manufactures and trade. These too produce. The learned professions are as much ordinances of God as farming. All cannot teach nor preach, hence the need of teachers and preachers. The interests of society require sound legal distinctions between men and nations, hence our need of lawyers and statesmen. Without all these society could not exist for a moment.

Look at these vocations as the objects of culture. Something better could have been devised, grunts out the caviller. But you cannot devise any system that your own mind would accept as on the whole any better than this.

The lecturer next met the objections urged against the professions, and lastly considered the arts of expression, as classed among the occupations of life. Men have ideas, and must utter them. The highest office of genius is developed in works of art, whether of literature, painting, music, or architecture.

Criticism has undergone a most wonderful change within the past thirty years. Once its efforts were expended upon the minor details of art, now the reverse is true. Every true critic concedes that there can be no high art unaccompanied with moral excellence. Moral abasement and atheism are as fatal to artistic as to spiritual elevation.

It is a very common mistake that men write, print, &c., for love of *fame*; but the true man lives and labors for an idea, and works out of a pure love for the beautiful and the sublime. The true man preaches as well in the Isle of Shoals as in Boston, and perhaps a little better, as he is not affected by sickly criticism and vain applause. I insist upon the mission of true art, and urge upon all, of whatever degree, the honor of their vocation.

Do *something* and *somebody* will know you. God has assigned thee work. Go do it.

There are professions against which the church and society hurl their denunciations. But the church and society are unjust, and must be held responsible for this injustice. The drama and music afford good in their sphere. How comes it that Handel and Shakspeare so powerfully affect us? Surely there must be good here. We must look at occupations as they are, and try to remedy their evils. It is not reverent to deprecate the work given us by heaven to perform.

ITEMS.

The Mercantile Library Association have commenced their duplicate course of lectures for the winter, to be delivered in the Tremont Temple on Wednesday and Thursday evenings. This is rendered necessary by the fact that not many more than half those who desired tickets could be accommodated at the first and usual course. The opening lecture of the first course was delivered on Wednesday evening, by E. P. Whipple, upon the *English Mind*. That on Friday evening by Rev. H. W. Beecher, upon the *Laws of Precedence*. The same poem by Park Benjamin upon *Money* was read before both houses.

A new organization for the relief of the poor in the southern half of the city, called the "South End Provident Association," is just commencing its hopeful labors. It is modeling its plan of operations upon the general ideas of Doctor Chalmers in his famous Glasgow experiments, and has borrowed some valuable hints from a similar association in New York. Its main feature contemplates a thorough weekly visitation and registration of all poor families, and the endeavor to keep from, rather than to aid in, pauperism. It will seek especially to furnish everybody that will work with some honest and reputable employment. Rev. Mr. Huntington, of the South Congregational (Unitarian) church, deserves the credit of having awakened the interest of the community in this plan, and infused into them something of his own benevolent energies for its successful accomplishment.

The "Rescue" trials are proving a failure. Judge Kane (if the Vermont *Chronicle* will pardon the assertion) does not disgrace a Massachusetts tribunal as yet.

The elections have turned out so that nobody is elected. Yet there is a certain portentous significance in the unexpectedly large minority in which Mr. Winthrop finds himself, which he that is wise may understand as hinting that Daniel Webster is too great a weight for even so worthy and honored and mighty a man as Robert C. Winthrop to stagger under into power. Mr. Choate, in his last speech before the election, put the issue distinctly there. "We wish to carry this election to sustain Daniel Webster in Massachusetts." We are willing to have it so, and leave the issue (with great alacrity) in a minority of about 8000.

Rev. R. D. Hitchcock, of Exeter, N. H., has received the unanimous call of the Congregational church in Cincinnati, formerly under the care of Mr. Lord, to become its pastor.

Rev. Asa Mann is to be installed colleague with Rev. Mr. Hurd over the "Church of the New Parish," in Exeter, on Wednesday next.

Rev. A. C. Thompson, of Roxbury, has received leave of absence from his people for six months, on account of ill health. MORTON.

For the Independent.

SIMON HARRISON.

MESSRS. EDITORS.—Permit me to send you an extract from the report upon "Memorials on Slavery," which the American Board adopted at Brooklyn in 1845. (See page 61 of their annual report for that year.)

"Seven, out of fourteen slaves, members of the Fairfield church in Cherokee county, can read and write. Slaves are sometimes called upon to read the Scriptures and lead in prayer in the families of their masters. One who has been occasionally employed as a helper in the missionary work, highly esteemed for his intelligence and exemplary piety, has been left by the will of his master, in charge of his property, and virtually the guardian of his orphan child and heir."

I presume the person alluded to as a virtual guardian in the last sentence is Simon Harrison, one of the ruling elders of the Chickasaw church under the care of the Indian Presbytery. I have been induced to write you from reading an article signed "K. H." in your paper of Nov. 6. Fearing you might think I had been *presumptuous*, and had misled the minds of good people in relation to Simon, who is one of the slaves spoken of in the above extract, I have copied the same for your perusal that you may see how others have viewed and reported him, while yet a slave in his Christian character and labors. The Secretaries of the Board obtained their information from the Choctaw missionaries, it must be presumed. From the article in your paper I learn that "K. H." resided within twenty miles of Simon, and knew more of him than some of the other missionaries, as his station was nearer than any other, by about fifty miles. If I am correct in my conjectures about the real name of "K. H." he was a member of the Choctaw mission in 1845, and was in a situation to give the Secretaries accurate information respecting that part of our field. If I have made any misstatements, still they are similar to those the Board published. But it is always good to be told the truth and to be led in the right way. I hope your readers will not think that I *designedly* gave them *incorrect* information.

A few words should be said about Simon's religious character as that is placed in a questionable light in the same article.

It was known to the members of our mission that Simon had erred. He grieved us by his sins. "For there is not a just man upon earth that doeth good and sinneth not." Our Savior also said, "Moreover if thy brother shall trespass against thee, *go and tell him his fault between thee and him alone*." This, I was informed, was done by some in our mission, who afterwards told me that the old man gave evidence of penitence. Accordingly in the spring of 1849, when the Indian Presbytery met at Stockbridge, and the members of the mission were generally present, Simon came from his church as a ruling elder, and was received as one in *good standing*. A written permission was then given him to appoint and hold religious meetings during two years. Some of my most intelligent neighbors came to me with a request to have Simon preach. I made inquiries of other neighbors, and found there was a general wish to hear him. He preached one sermon in our meeting house, much to our satisfaction. But it was evident he had not his usual freedom in preaching, as there were a number of ministers present. I think *justice* to Simon requires me to make these statements, and that those who read the statements of "K.H." may while they believe them have hope that Simon is now a true penitent. Remember the words of the Apostle: "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." C. B.

For the Independent.

WESTERN COLLEGES.

MESSRS. EDITORS:—In *The Independent* of the 23d ult. your correspondent "J. C. H." makes the following statements:—"It is not known at all in New England that all the colleges and seminaries aided by the Collegiate Society except Beloit and Iowa are wholly under Presbyterian control. Even Western Reserve College, for which $20,000 were raised in New England, is put down as Presbyterian in the list of institutions belonging to that body."

It would be very unfortunate to have a wrong view of this case go abroad to increase the irritation already too great between Congregationalists and Presbyterians. Such a view, however, the above statements cannot fail to give. The declarations of "J. C. H." are very positive and sweeping. "*All* the colleges and seminaries aided by the Collegiate Society," he says, "except Beloit and Iowa, are *wholly* under Presbyterian control," and this is "not known at all in New England." This language—however undesigned by the writer—is calculated to convey the impression that the Society is engaged in collecting funds in New England which could never be secured except through *misapprehension* on the part of the churches there, as to the kind of institutions to which they are applied—and that the Directors, to say the least, are guilty of *neglect* in not furnishing proper information on the subject. A sort of *necessity*, therefore, seems laid on *somebody* to state the facts in the case. I do not profess to have them all at command—and shall be open to correction if I *mis*-state any thing—but having had some connection with the Society from the first, I propose to furnish on my own responsibility some information in respect to its organization, the mode of its operation, and the character of the institutions which are aided by its funds. Still I am aware that in any such attempt there is no little hazard of stirring feelings which ought to be kept at rest.

The Society has been in existence for eight years. By its constitution all the "assistance" granted to Institutions is to be given "in such manner and so long only as in the judgment of the Directors of the Society the exigencies of the institutions may demand." But the Directors from the first have invariably been one half Congregationalists and one half Presbyterians. As to vice-presidents who are now ex-officio members of the Board, the majority may have been on one side or the other of the line, but without a special examination I could not say which. A single glance at the names of the *Congregational* members of the Board would convince any one that they were abundantly competent to see that Congregationalism took no detriment by coming into union through the Society with Presbyterianism, and that while of course they could become parties to no scheme for securing through *misapprehension* Congregational funds to be placed "wholly under Presbyterian control," they would yet, so far as they were concerned, conduct the enterprise in no spirit of sectarian exclusiveness. Two of these Directors are editors of *The Independent*, one of whom, Rev. Dr. Bacon, previous to his late foreign tour, if I mistake not, was never absent from any meeting of the Board, with a single exception, from the first organization of the Society.

But are all the Colleges and Seminaries aided by the Society "wholly under Presbyterian control?" The Society commenced operations by aiding five—since that time five more have been added to the list—making ten in all. At the late meeting of the Board, an appropriation was made on certain conditions, to Maryville College, in East Tennessee. Whether the institution will be able to comply with those conditions remains to be seen. *Two* of the ten institutions "wholly" identify themselves in the New States, have ever stood on a Presbyterian basis, and comparatively little importance hitherto has been attached to the question touching the relative share of control. The same line of policy has been pursued by the Directors of the College Society. They have not known Institutions *as* Congregational or Presbyterian, but as occupying a common Puritan basis, and adapted to carry the power of Puritan principles over the West.

So far as the *Instructors* and Trustees of these Institutions were ministers of the Gospel, especially in earlier times, there is no doubt that under the operations of the Plan of Union, a large majority of them became connected with Presbyteries. A different order of things is now prevailing at the West by the multiplication of Congregational churches, and as these institutions are not in any *organic* sense under denominational "control," there is no good reason why they should not gradually and quietly adapt themselves to circumstance. Most certainly this *ought* to be. In some localities this process is already going on, and it is devoutly to be hoped, that in respect to their *Institutions of learning* at least, these two denominations may continue to occupy a common basis, and go on with increasing power in the glorious work of Christian education. Disruption *here*, would inevitably lead to results which could not be contemplated, but with the most painful emotions.

T. BALDWIN.

NEW YORK, *Nov.* 17th, 1851.

For the Independent.

AN ENIGMA.

I am one of the oldest inhabitants of the earth. How long the first human pair was created before me, is not precisely known, but the period was doubtless short. Brief as it may have been, I remember that those who lived in it always represented it as a season of innocence and joy. They seemed to look back with regret that it had passed away: and what was humiliating to me, they often declared that my presence did but remind them, by contrast, of those better days and departed joys.

My memory may be incorrect in the matter, but I have no distinct recollection of being in company with Adam and Eve on the day they received the curse of Jehovah for their sins; but if I mistake in regard to this, I am sure that I was with them in that sad hour when they were driven out of Paradise: and I remember well that with them I looked back in sorrow to the beautiful garden from which they were henceforth to be excluded.

In proof of my accuracy in this statement, let me quote the testimony of an historian whose words have charmed the world. Having recorded the fact that an angel had led our parents out of the garden, and fixed a flaming sword so that they could not return, he proceeds to say:—

"They, looking back, all the eastern side beheld
Of paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged, and fiery arms:
Some natural tears they dropt, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

After this period, for many hundred years, I accompanied man wherever he went. The record of his life, like the roll in the prophet's vision, was written with lamentations and mourning and woe. In many cases, however, he became so grossly vile, that whenever my presence betokened relenting for sin, I was driven from his sight with most bitter hatred. The great God looked down with holy indignation that his creatures treated me with such neglect and abuse; and their enmity to Him and to me, rising to an extreme, he came forth and swept them all, except a single household, from the earth, by a flood of waters. When Noah and his family were landed again safely upon the earth, and offered sacrifice to God, I was there, both when they confessed their sins and when they sang for joy. I was with Abraham when with quivering lip he raised his hand to slay his son, and when he poured forth his heart in gratitude on the deliverance of his darling child. I was with Joseph when, as governor of Egypt, he was made known to his brethren, and with him too when he fell on his father Jacob's neck and wept sore.

I was with Aristides in his exile; with Alexander, mourning that there was not another world to conquer; and with Xerxes, weeping to think that his valiant hosts, whose march had made the world tremble, would all in a few days lie prostrate before an enemy more terrible than themselves. I caught a glance of the Spartan mother as she buckled the shield upon her noble son; and when Hector hastened to his Andromache, I graced their meeting "at the Scæan gate."

But the time would fail me to rehearse the entire history of my life. Let me pass to speak of certain occasions when I was present with the Savior of the world. When he stood by the grave of his friend Lazarus, historians have recorded that I was there. Again, as he was approaching Jerusalem for the last time, and stood on the brow of Mount Olivet to take a final look at the ill-fated city, thoughts of what it *had been* in the day of its glory, and of what it *had now become*, and of what it was soon to suffer, filled his breast with emotion, and he mourned with ingenuous sorrow. Then was I there, and my presence comforted him. There was another dark hour, the very darkest in his life, when his "soul was exceeding sorrowful, even unto death." Had he not wept, I had not then entered his presence; but his humanity called me to his aid; and the sublimity of the occasion shed a luster upon my face such as I never before or since have exhibited.

But without referring to other instances and places where I have been present, let it suffice to say that I am still a dweller among men. I am not seen so often in the halls of revelry as in the chamber of reflection; not often seen among men while they are engaged in deeds of vice, but when experience shows them that the way of transgressors is hard. I am also the companion of those who are beginning to turn from a course of sin and wretchedness, and whose feet are just entering the bright path to heaven. I am a comforter of the exile and of the oppressed, of the sick and the dying, and of those who are bereaved of their kindred. I consecrate the turf where the departed sleep. Indeed, wheresoever you look over this sin-blighted earth, you will be sure to discover my presence

But the time is coming when in one happy domain of the universe, I shall not be found. God speed the day! Christ wept, and prayed, and died, that it might come. The blessed ones who are to inhabit that land are fast thronging into it, and thither they will continue to go until all the chosen of God have safely reached it. Then shall I disappear from among them; for they will sit down at the feet of their Redeemer, and "he shall wipe away all TEARS from their eyes." A. D. G.

For the Independent.

TO THE FRIENDS OF PEACE.

Those who are familiar with the proceedings of the late Peace Congress in London, must have observed with how much satisfaction the more thoughtful friends of peace there received the report of efforts made in this country to bring before our rulers the great practical question of superseding the alleged necessity of war by peaceful substitutes, and our success in securing their favorable attention, especially to our plan of STIPULATED ARBITRATION, or a definite provision by treaty for the settlement of all future misunderstandings between ourselves and other nations by reference to umpires mutually chosen.

Here is the simple and feasible measure which we wish to press anew on the attention of Congress and the Executive. Not a few anticipate, sooner or later, the establishment of a CONGRESS OF NATIONS as the grand ultimatum of a thoroughly Christian civilization applied to the intercourse of nations; but Stipulated Arbitration is probably all we can secure for a long time to come, and will doubtless prove, if adopted in good faith, equally effective in preventing actual wars, and eminently useful in preparing the way for some form of an international tribunal analogous to what has been provided for themselves by our Confederacy of thirty-one sovereign States. The war-system is upheld as an arbiter of justice between nations for the accomplishment of objects clearly important; and they will of course retain that use it until the supposed necessity is in fact obviated by other means that shall *peacefully* secure its *legitimate* purposes far better than the sword ever did or ever can. Such a substitute is Stipulated Arbitration, or a provision in treaties for the settlement of all international disputes by reference to umpires.

Now we wish to urge this Christian measure on the attention of our rulers *by petitions*. We can expect them to take hold of it in earnest only in response to a strong, general demand from the people; and hence we would request the friends of peace through the whole country, without distinction of sect or party, to unite with us in petitioning *both* Houses of Congress.

Permit us, then, to solicit your prompt and zealous cooperation for this purpose. Having no agents to send forth on this errand, we are obliged, as indeed we choose, to depend almost entirely on the spontaneous efforts of friends in procuring the requisite number of petitions. If you will just copy the subjoined form of petition, and either yourself solicit, or get somebody else to procure signatures to it in your place, it can all be done up at once with ease and success. There should two petitions, one for each House of Congress, both subscribed by every petitioner, and then forwarded, the one for the Senate to a Senator from your own State, and the other to the Representative from your district, with a letter requesting his prompt and special attention to the subject, unless you choose for particular reasons to entrust it to some other member of the Senate or the House.

As we are obliged in the cause of peace to rely so much on the press and the pulpit, we trust we shall not be deemed unreasonable in soliciting editors, more especially those of religious papers, to lay our requests before their readers, and ministers of the Gospel to commend the object to their people, and secure, as could easily be done in almost every case, properly qualified persons to circulate petitions for signatures.

On behalf of the American Peace Society, and by order of its Executive Committee.

GEORGE C. BECKWITH, Cor. Sec.

BOSTON, *November* 3, 1851.

FORM OF PETITION.

To the Honorable Senate and House of Representatives of the United States:

The undersigned, citizens of in the State of , deploring the great and manifold evils of war, and believing it possible to supersede its alleged necessity, as an arbiter of justice among nations, by the timely adoption of wise and feasible substitutes, respectfully petition your Honorable bodies to take such action as you may deem best for this most desirable end, by "securing in our treaties with other nations, a provision for referring to the decision of umpires all misunderstandings that cannot be satisfactorily adjusted by amicable negotiation."

For The Independent.

"LESSONS FOR VOTERS."

MESSRS. EDITORS:—I fell upon an article under the above caption in a Romanist paper, the *Shepherd of the Valley*, published at St. Louis. It is so rich in its instructions to the 'new men,' that I must transcribe some of its 'lessons' for the benefit of the old settlers, especially at the East.

The first section is common-place, though just. All the naturalized have sworn to discharge with all faithfulness, the duties incident to American citizenship. "Catholics assuredly cannot regard this oath as a light thing, or its violation as a deed which will go unpunished by God." Next: "If the new voter neglects to vote, he has violated a solemn oath. Before God he is a guilty man." This idea, backed by the confessional, will doubtless bring all the faithful to the polls.

"*How Society came to be.*—Thank God the men for whom we are writing are mostly Catholics, and therefore know more on this subject than many a Cambridge student. They know that God created man and placed him in society. They know too that God placed in the world a Living Authority—a Church (one Church) to guide and help them to go to heaven, and to settle all disputes or questions where one thing might be commanded by the world, and the opposite by God."

Thus, new men and old, the Church will, through her priests, relieve you from all perplexity on the great question of voting for the best men and the best measures.

Under the next point of lucid instruction, comes the thought, that "Society is necessary to man. He cannot be a man without it. As soon as he leaves it he becomes a brute—he loses his speech, his understanding, his upright position—the image of God according to which he was made is blotted out in him, and he becomes even lower than a brute." What a company of Nebuchadnezzars there must be in some parts of California.

Instructed we read on. "Government is necessary to society. It cannot exist a day without it. Society, when deprived of government, falls into anarchy. The strongest will have his own way, and take every thing he wants, until he either kills the weakest, drives them out, or makes them own him for governor. This was the way Napoleon did in France, and Cromwell in England. The people obey because they cannot live without some governor. Government, then, of some kind

of Austria as his brethren, but of the house of Hapsburg as righteously doomed:—

"The house of Hapsburg, because of its perjury, because it has violated every right of every one of its nations, is doomed to destruction. (Cheers.) There is a God in heaven, and there must be justice on earth. The house of Hapsburg, having forfeited even the possibility of the love of its nations, has no more basis for its existence. Bayonets are no basis, because the soldier always belongs to the people. The soldier also thinks. There is a great example of this in the past struggles of Hungary, and there will be, if God grants it, another. Every citizen of Hungary was and may be—he will be—a soldier, and every soldier is a true citizen. From soldiers belonging to England I have heard the most generous sentiments; this was the case at Gibraltar; and therefore I say that bayonets alone are no basis for the existence of despotic power. On what basis then rests Austria? On nothing else than her being an obedient satellite. ("Hear, hear," and cheers.) But while the house of Austria cannot have a future, Hungary has a future. It has a future because it deserves to live; it has a future because it has vitality; it has a future because its independence is necessary to the liberty of Europe."

"In broken strains, but with the deepest feelings of a grateful heart, he proposed the toast—England, Turkey, and the United States."

Col. M. B. Lawrence, Lord Dudley Stuart, and the Hon. Mr. Walker, responded. The speech of the latter was heard with fixed and yet excited attention. It stirred the hearts of every one present, and its tones will vibrate throughout England, Europe, and, we would hope, will stir kindred emotions among "the English on the other side of the water."

"He desired now to endorse the sentiment of the American journal—and the people of America would be ready to endorse it too—that whilst they were opposed to any intervention in the concerns of other countries, the time might come when, if despots and tyrants should combine to overthrow the liberties of any nation, the people of the United States would be prepared to unite with their ancestors. (Loud cheers, amidst which Kossuth rose and gratefully acknowledged the tone of the speaker's remarks.) These islands were, from their remarkable insular position, a sort of breakwater of liberty between the American and the European continents, and the American felt that if the surges of despotism were ever to break on their own shore, they must first overwhelm this country. If then, this alliance of despots, headed by Russia, which was the soul and body of the whole, should attempt to make war upon free governments—if it should intimate to England, as it did to Hungary, that it must give up its free institutions—if it should say to England, 'Abandon your Queen, give up your throne, give up your parliament, give up your trial by jury, give up your habeas corpus, give up all those great fundamental principles which mark you as a free people'—if these tyrannous demands should ever be made, and the people of England should say to their relatives—for they felt that they were related to them in blood, and in language, and, who intended a great demonstration; but Kossuth is anxious not to be identified with any class, or to expose himself to the charge of lending himself to any party. AGRICOLA.

The Independent.

NEW YORK, THURSDAY, NOV. 20.

Special Notice.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Should each subscriber take this voluntary and easy agency, and send us on an average one new subscriber before the 1st of January next, our list would then exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each new subscriber.

WAS THE ATONEMENT VICARIOUS?

The next point to which we are brought in a comparison of views with the *Christian Register*, is that of the *vicariousness* of the atonement of Christ. In a former article, we made this general statement respecting the substitution of the death of Christ for the death of the sinner:

"The broad assertion that in no sense did Christ 'suffer instead of the sinner,' is contrary to much of the language of the New Testament. But if this declaration is to be limited by the next member of the sentence so as to mean that the sufferings of Christ were not the same in 'degree or kind' with what would otherwise have been the sufferings of sinners, and were not in any such sense a substitute for those sufferings, this is neither more nor less than New England orthodoxy from the days of Edwards. The doctrine of 'vicarious' atonement does not necessarily involve the idea of such a substitution."

Upon this statement the *Register* remarks:

"What sort of a doctrine of a vicarious atonement is left after expunging the idea of a substitution, and conceding that Christ did not suffer either 'in degree or in kind' as the sinner must have suffered without him, we hope the *Independent* will explain somewhat more at large.—Wherein does its vicarious atonement, then, consist? Is it simply in the fact or the nature of the influence from the sufferings of the martyrs of patriotism and friendship? Setting aside for the present, the question of the nature of Christ, then the laws, methods and effects of his sufferings, on the spiritual safety of his disciples would be this simple, seem to follow exactly the analogy of the sufferings of a hero dying to secure liberty to his countrymen."

Here the whole question turns upon the meaning of the term 'vicarious,' as used in this connection. This is not a Scriptural term, but a theological one, which by a very general consent has been employed to designate a view of Christ's sufferings and death believed to be taught in the New Testament. In what sense, then, is the term vicarious employed by divines in relation to the death of Christ? This term denotes in general, that which is *substituted* in the place of something else; and it is in this, its most general meaning, that the word is applied to the sufferings and death of Christ,—to denote that *in some sense* these were substituted for the infliction of the penalty upon the sinner. Much of the misunderstanding on this subject has arisen, as Dr. Woods observes, "from pressing the meaning of language beyond due limits, and carrying it to an unreasonable extreme." Against this error we should endeavor to guard, for the language of Scripture may in this way be perverted as readily as any other form of language. Let it be observed, therefore, that the use of the term vicarious to express certain Scriptural representations of the sufferings of Christ, implies only that in *some* sense, and for *some* purpose, those sufferings were substituted for the penal sufferings of the sinner. To quote again from Dr. Woods—whom we take as a representative of a certain class of orthodox writers—"The design of substitution, and its necessary limitations, must in every instance be determined from Scripture, and from the obvious nature and circumstances of the case."

Now we have already shown, upon the highest authority, that the doctrine of vicarious atonement does not necessarily involve the idea that the sufferings of Christ were the same either in degree or in kind with the penal sufferings due to the sinner; but that, on the contrary, the orthodoxy of New England, from President Edwards to Dr. Woods, repudiates that idea. The *Register* speaks of this as "very encouraging." But why encouraging? Does it argue any modification of statement on this point by this class of writers, as a result of the Unitarian controversy? By no means; for these statements of orthodox divines were for the most part published long anterior to that controversy; but the pleasure that the *Register* evinces at such statements from such sources, shows how seriously Unitarians have hitherto misapprehended the standard theology of New England on this subject, and also how much good may now be accomplished by a comparison of views without acrid controversy.

A large class of passages in the New Testament teach that Christ suffered in the sinner's stead. A few of these will suffice for reference here. "Christ also hath once *suffered for sins*, the just *for* the unjust, that he might bring us to God." "Who his own self *bare our sins* in his own body on the tree." "God commendeth his love toward us, in that, while we were yet sinners, Christ *died for us*. Much more then, being now *justified by his blood*, we shall be *saved from wrath through him*." "Who *gave* himself *for our sins*." "Who gave himself a *ransom* for all." "Christ was once offered to *bear the sins* of many." "He is the *propitiation* for our sins." "He hath made him to be *sin* [or a *sin-offering*] for us, who knew no sin, that we might be made the righteousness of God in him." "Christ hath *redeemed us* from the curse of the law, being made a *curse for us*."

These Scriptural representations, though using different metaphors, have a meaning common to them all. What is that meaning, if not that in some sense Christ suffered *for* the sinner, or *instead of* the sinner? How is it possible to interpret these texts by the common rules of language without admitting that general idea? We understand the *Register* to admit it under other forms of expression. The term vicarious is used by most writers on the atonement to express that idea; and though we would not be strenuous for that term, —certainly not if the same general idea can be conveyed by a better—yet we would adhere to it as an exponent of the great truth that *Christ suffered for the sinner*, that his sufferings and death are in some sense substituted for the penal sufferings of the transgressor. There are objections to this term, and it is liable to abuse, especially if pressed too far; but the same is true of the Scriptural phrases quoted above. The phrase "vicarious atonement" is a convenient one as a general form of expression, but it should be taken with such explanations and modifications as the nature of the subject requires. Substitution is strictly no part of the atonement; for the atonement, as related to the law of God, must be complete in order to be substituted; it would be complete as an atonement if it were never actually substituted in the case of any individual sinner. It would still stand forth to the view of an apostate world, as the *Register* expresses it, "at once satisfying their sense of justice, and overwhelming them with offers of mercy." The atonement removes the legal necessity for punishment—the necessity arising out of the fact that the law has been violated, and that law is worthless without a penalty, and the sanctions of law are nugatory unless they are executed, or unless *something* is done to testify the regard of the moral Governor for his law, which to all his subjects shall be equivalent *in its moral impression* to the infliction of the penalty. Something must be done by the Law-giver, in order, as the *Register* would say, "to satisfy the sense of justice, and to preserve the reverence of his subjects for his unchangeable law." And this is precisely the definition of the atonement given by the younger Edwards, who says: "By atonement, I mean *something done or suffered*, which, to the purpose of supporting the honor and dignity of the divine law and government, shall be equivalent to the punishment of the sinner according to law." The death of Christ, in its *moral effect*, is a substitute for "the legal necessity of punishment," and so renders the forgiveness and salvation of sinners consistent with the highest good under a perfect government; this it does alike for all men, but it also becomes an actual substitute for the infliction of the penalty in the case of every individual who through faith is "*justified by his blood*." Every such person is saved from wrath on account of what Christ has done and suffered for him. "God, *for Christ's sake*, hath forgiven us."

This then is our view of the vicariousness of the death of Christ—a view which, while it does not regard that death as a literal substitute in kind or degree for the sufferings of the sinner, yet makes it quite another event from the death of a martyr. In this view we are persuaded that the *Register* will substantially agree. Though it may scruple at our phraseology, it will not demur at the general idea that Christ suffered for or instead of the sinner—that in consequence of the sufferings of Christ the penitent transgressor is released from the legal necessity of suffering for his sins,—for that idea is patent on the whole face of the New Testament. Perhaps our neighbor will even assent to the general idea of vicarious suffering as expressed by Dr. Dwight: "In some cases, the offending party cannot atone for his offense, but the atonement, if made at all, must be made *vicariously*, that is, *by the intervention of a third person between the offender and the offended*."

Another article, on the governmental and sacrificial relation of the atonement, will probably close the discussion on our part.

"RICH TOWARD GOD."

There are two elements in piety; one which develops toward God and one which develops toward men. The predominance of the one or the other classifies Christians. Why is it that so few Christians are rich toward God? There seems to be no scope or depth to their meditations upon God. The food for conversation derived from an ample experience of the things of God, is meager and soon exhausted. But more than anywhere is this deficiency felt in prayer. It is a matter of unfailing surprise to us, that prayer is so merely human in its elements and so unrich. We can understand well how a soul may seem so overshadowed and so amazed with the grandeur of the divine presence, and so pressed backward and almost suffocated by that sense of sin and shame which the contrast would inspire, as to be almost inarticulate. But *that* would be wonderful praying. A soul that, in the growing vision of God, is more and more subdued, until the utterance trembles, and prayer becomes silence, has the very might of supplication! But oh, surely, God is not always seen upon the side of majesty and justice. That were an eternal winter of inexorable rigor. There is a summer. There are, oh my soul thou canst not tell what reaches of goodness, what radiant aspects of tenderness, what depths beyond measurement, of Love! How is it that Christian ministers and Christian members are so seldom surprised into these tropic latitudes and so seldom utter prayers as if under the very equatorial glory?

What can be thought of more irresistible than the impulse to gushing prayer, if a soul is *really* caught up in imagination and stands before the bosom of God pleading or rejoicing? The frankest lips that ever went unchilled through life are yet much impeded in the conversations of men. There are many things we do not choose to speak, and many which habit has ruled out of speech, and many which are not to be understood if spoken, and which therefore we scarcely have any impulse to utter; and many which would wound the hearer; and some which would wound or dishonor ourselves. Therefore, as between men the soul is never altogether frank: not even frank souls, nor those who wish utterly to confide, the Christian finds *that* grace developed only before God. For the things which the soul secretly revolves are those the least spoken to men. And the greatest part of every man's life lies below the soundings of language. Much as we talk and chatter, that part which we speak is, as it were, but parts of the forests of herbage which grow in the bottom of the sea —broken off, and floated up, while the root and millions of branches more than those which cover the surface remain far down beneath the wave!

But the first flight of prayer seems like the darting of a bird out of its cage door! Oh what a sense of boundless liberty! What an instant consciousness is there that the whole soul may now take up and go forth, with words or without words. There is nothing to be suppressed. There is no desire, no inflection of movable feelings, no shades or degrees, no complexities or anomalies of emotion, that require interpretation. It is the rush of a soul in its full liberty to pour out its life into the bosom of God! The words are for our own convenience; the soul-impulses, in which the words float, and which flow deeper and broader than language can ever equal, are for God. It is this sense of speaking to God without speech; this certainty that words are but the short-hand writing of the heart, in which a single word expresses a whole sentence, that gives to prayer its large exhilaration and a strange liberty, to which the mind is accustomed no where else! Prayer, Montgomery says, is that ladder which Jacob saw. Some Christians employ it as the angels did, with winged celerity and ease. But some creep up and down its rounds with timid feet and clinging hands, as if dizzy with the hights!

It is said that such ecstacies of prayer are to be expected only of men of imaginative and emotive temperaments, and that the mass of Christians must be content with a lower and more measurable experience, less allied to the wildness of genius. It is true that there will be measurement and gradations among different dispositions. But it is very seldom that men are found that have not a capacity of glowing. There is an outburst in every mind, somewhere. One man has it only in business; *there* he is an enthusiast in speech and conduct. Another man has it in social life, and at home. Among friends and children his heart sparkles and gleams like an Aurora in the north. Another man develops the etherial flame only in the presence of works of beauty. Then the man every where else cold and circumspect begins to bud and blossom like a spring meadow, or the concave of a southlooking hill. And so on, in one way or another all men have their enthusiasm. What now, if God were felt to be a universal God,—not as to *space*, but as to *qualities*? What if a Christian has learned to perceive in God a Divine element corresponding to each particular aspiration or sensibility of the soul, so that God stands, not the representation of everything on earth; but so stands in his conception that everything on earth faintly represents something in God! What if the habitude of the mind led it instinctively to glance from each experience and from every object, to God, just as we, in looking upon the daguerreotypes of friends, *inwardly* behold the friend, and only outwardly the pictured plate!

No. Although temperament and disposition will exceedingly vary the habit of prayer, yet the great want of Christians lies not in that there is not enough in themselves to pray with, but that there is not enough of God to pray to. They have so faint a conception of God, so few associations which connect them with him; so little have their necessities pioneered a road to God that they travel a new and uncleared path every time. Their soul has no wants; it realizes very little its degradation of sin; it looks out on the conventional places and treasures of life and they nearly come up to its low desires. The heart is undeveloped. It is like an unsprouted seed that, having neither root, nor stem, nor leaf, requires neither sun nor rain. Let that seed take hold of the soil with subterranean feet, and lift up its growing top into the air, and its wants increase till it would die without copious suns and clouds. Incapacity of prayer is want of life. If one is born into God, prayer is his birthright just as much as breathing is the first gift of natural birth! And although Christian necessities lead to times and seasons in prayer, yet a full soul *prays always, prays without ceasing*. It prays just as a happy child runs around its mother talking; just as odorous flowers exhaling most perhaps in falling dew, yet never cease to breathe perfume; just as natural objects, brighter at some times than others, yet never cease to reflect back the sun's light all the day long. From every experience the soul glances a thought heavenward. God is hidden in everything. The heart greets Him every time the eye catches an object made, or an event permitted in his providence. How can one look upon an event, which God has just been thinking of, or upon a flower, a shrub, a bird, that God hath thought of and let loose from his hand, and not think of God himself? Nay, I do not believe that all that is good or beautiful in this world was made for our sole inspection. The natural world is God's garden. He walks in it to enjoy it. Clouds are more glorious to his eye than to ours, just as a painting is more beautiful to a genius than to a clown. Therefore I please myself with thinking every day that there are two spectators to everything that pleases me—God and I both look. It is a double joy! Are these extravagancies? Are these the exhilarations of a fancy alert beyond the following of ordinary men? Then why was the Old Testament left to us? The Hebrew Christian (for there is faith in Christ by anticipation as well as by retrospect) had a world pervaded by God. And the language of the Old Testament is insoluble to any mind not addicted to such experience of God. Nor shall we love the old Oriental faith until we have an omnipresent God again. Our occidental God is omnipresent by *definition*; but not by realization.

And now when one has been guided by God's good love into such intimacies; when one has found himself really living in God, everywhere, in everything, always, how naturally come to pass in his experience those yearnings of olden saints: "*As the hart panteth after the waterbrooks, so panteth my soul after thee, O my God.*" It happens to every man, dearly loving his family and friends, to be sometimes whirled along in the tide of affairs so that, though his thoughts glance back fondly, yet every exertion of intellect and every executive energy is tasked to the uttermost in the turmoil of business. Thus, perhaps, he is drifted to some distant city. But at length the hour of accomplishment comes. The work is done. Now for Home! At that the long defrauded heart rises up, and affections that have had to lie secluded to give scope for other activities now, hungry, come back in full strength; and the father, the husband, and friend so yearns for home as that the very body vibrates. Nothing is now good. No curious city, no scenery, no phenomena, that bid him tarry, have power with him. They fret and worry him. One thirst now dries up the soul and drives it like a parched and hoarse-breathing deer, to the fountain. So, but O with how much larger a compass of thought and heart, does a soul, at times, by any reasons withheld from the presence of the Redeemer, scorn its dullness, its vexatious hindrances, its opaque obstructions of vision! It sinks within him. "My soul *longeth*, yea, even *fainteth* for the courts of the Lord: my heart and my flesh cry out for the living God."

But a thousand other reasons draw the soul unto God as an abiding place and Refuge.

A heart that has an unspeakable sense of its own guilt and degradation, not only, but of the helplessness of mere human endeavor to cleanse it—but which has a thousand times felt how sovereignly revived it was under the grace of God; so that of itself it lay wilted and drooping upon the ground, but the moment God touched it it rose up full of sap and greenness again, as does a parched plant when copious rains implete it, such a soul comes to a pass that it cannot live without God.

The memory of days and hours of unclouded joy too, fills the heart with yearnings. No sadness is so tender, no yearnings are stronger than those which Christians often feel in the remembrance of past joys.

And then the roll of life, its endless conflicts, its unsatisfactory developments, the fragmentary nature of each man's life;—for God rolls so vast a wheel that no individual life ever witnesses a whole revolution, and the things begun never will go into series of vicissitudes, closing generations hence;—all these make it inexpressibly sweet to take refuge in God. From dripping rains and piercing winds, and weary steps along a dreary broken road, the traveler takes refuge, at length by the fireside of his most welcome home. But God is the soul's Home. And out of every sadness, and from the peltings of every storm he runs thither.

Thus it is that the course of human affairs may flow in rugged channels, and with whirls and eddies; one's affairs may grow dark; friends drop from the frost of your adversity like autumnal leaves showering down with every puff of wind.

Nay, your sanctuary may be invaded, parents disappear, friends depart, and the wonted conversation forever hush from around the hearth-stone, and one joy after another snap like over-strained harp-strings in changing temperature; your cradle may grow deeper till its bottom is a grave! Yet the soul rises out of all its afflictions, and, as birds fly from their emptied nests in winter forests, far away to warmer skies, to wait again for spring, so it finds summer in Heaven though it be winter on earth.

If God were thus all in all to us, our Alpha and Omega, the beginning and the end, the bright and morning star of hope and joy; if our life were hid with Christ in God, then would our prayer be spontaneous, rich, deep, natural, and fruitful of joy. The want of prayer is the want of God. When there is rain on the top of the hill, there are streams enough that run down its sides.

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SELECTIONS AND COMMUNICATIONS.

Upon subjects where minor differences exist among Christians, we are accustomed to allow to our correspondents a reasonable latitude in their discussions, though they may run counter to our own views. A similar latitude is occasionally given to the discussion of moral questions, yet unsettled. Not that we are obliged by any rule of candor or courtesy to publish any and every communication that may be sent by those who differ from us—for we must be allowed to judge what will, upon the whole, be edifying to the great body of our readers—but that a difference from our own expressed views is not of itself made a reason for rejecting a communication. Though we exclude mere controversial communications, we sometimes publish without comment or dissent, views from which we differ, for the very purpose of placing the subject before our readers in every possible light. On this principle communications from the West, relative to the Home Missionary Society and to certain phases of the Slavery question, have sometimes been admitted in the columns of this journal. On this principle also, we lately published from the *Non-Conformist* the views of our British brethren on the question of slavery, though, as our readers are aware, they differ essentially from the views of church-action and fellowship for which this journal has contended. Having given the substance of Dr. Baird's speech at the Evangelical Alliance, it seemed fair to give our British brethren a hearing also; and accordingly we published that article without reiterating distinctions which those brethren have overlooked, but which are quite familiar to our readers, and to all intelligent Americans. On so grave a question it would hardly be meet to deny a hearing to our English brethren, though their notions may be crude or extreme.

So on the relations of merchants and clerks, and a variety of other topics discussed in our columns, we sometimes admit without endorsement communications intended to give or to elicit information, and to shed light on the subject under review. While maintaining its own independent views of truth and duty—subject at all times to enlightenment and correction—this journal within reasonable limits, would favor the free discussion of important questions.

THE BIRD AND THE CHILD.

"Cherry is dead, father," said a little prattler to us the other morning, with a tear in her eye and sorrow in her tone; "ain't you sorry Cherry is dead? He will never sing for us any more." The favorite bird that we had nurtured for many a year, that was ours before it began to sing, and whose sweet notes had enlivened the house and filled our hearts with sympathetic music, was indeed dead. Sincere mourners were the children as they hid away the little senseless creature in some by-place of their own where no living thing might molest it, and as they expressed their regrets that they could no longer share with Cherry their daily food; and with their sorrow came the questions of a child's philosophy, as to whither the bird had gone and whether they should ever see it again.

Our thoughts flowed deeper and took a wider range. In the chamber where the little bird had died lay a sick and suffering child, and to the heart that had yearned over that little one there was unspeakable relief in the thought that the bird and not the child was dead. Never did the compassionate interest of the Savior in little children appear to us so lovely and consoling. Indeed God careth for the little bird, and not a sparrow falleth to the ground without Him; but for children he has covenanted grace and mercy, and has said, "*suffer them to come to me.*" How monstrous then seemed the doctrine of the annihilation of infants, to which even Dr. Watts and Dr. Emmons have given countenance—though the latter afterward repudiated it. How cold and repulsive all such philosophizing and theologizing about the death of little children, when the heart-strings are touched by the reality present or in prospect. Is not something due to the instinctive assurance of parental affection that children dying in veriest infancy do live after death in a better world,—that somehow—we comprehend not how—they are numbered with the saved? Does not that instinctive feeling harmonize with the intimations of Scripture respecting the future of such little ones? Let the Christian parent carry out the comparison.

You have a favorite bird that relieves your solitude by his merry song, that feeds from your hand, perches on your shoulder, and gambols on the carpet at your feet. You are conscious of a warm attachment to the little creature, which he seems to appreciate and to return. Some morning you miss his cheerful note; his matin warblings do not greet the rising sun; and going to his cage you find him dead. A feeling of sadness comes over you. You grieve at the extinction of life in a creature to which life was all enjoyment; you grieve at the loss of a companion upon which you had become more dependent for your own enjoyment than you were before aware. And yet you do not once think of that bird as living still in other climes; you do not imagine that you shall ever see it again, nor think it strange that its existence has come to an end. For affection's sake you may bury it in your garden instead of throwing it into the street, or may have it embalmed for preservation; more than this would be a profane burlesque upon the most solemn and tender rites. It gives you no shudder to think that the being of that bird is annihilated. Neither the exquisiteness of its structure, nor the softness and richness of its plumage, nor the melody of its song that enlivened your dwelling, suggests to you the thought that it *cannot be* utterly and forever dead.

But God has given you another favorite, dearer far than bird of richest plumage and sweetest song—a prattling child that breaks your morning slumbers with its happy voice attempting to speak your name, that tries to win your notice by a thousand pretty arts, that manifests intelligence and affection though it knows not yet the use of language, that climbs upon your knee, or totters by your side, or gambols at your feet in boisterous glee. That child has not yet lived so long as your bird, nor has it made any like progress toward its maturity; yet hath that child a hold upon your heart that no other creature can ever gain.

Some morning you awake but not at its call; you listen for its voice but hear it not; you go to its cradle to find it dead. Perhaps you had watched over it in sickness and had seen it fall into its last sleep, and having lain down to rest had awoke from a dream, forgetting for the instant that the child was dead; or perhaps some sudden and unknown cause had terminated its life when you knew it not. But ah! what grief and anguish now come over you. No song of bird can now relieve your aching heart. A sweeter voice is hushed in death; a brighter, sunnier life has been extinguished. And yet you cannot for one moment feel that your child is utterly and forever gone. You seem to see his spirit hovering nigh. You know *he* is not dead. You call your friends and neighbors and with solemn and decent rites commit his body to the dust—not for affection's sake alone, but for hope's sake also—for a voice within you says I shall see him yet again. And has God implanted in us these unutterable yearnings of affection only to be crushed and disappointed forever? Nay; the fond hopes that gush out with our tears, and so relieve our loss, and make us serene in sorrow, are angel voices whispering to us of immortality in the mansions of the blessed. Weep not, fond heart, for the child departed; "he is not dead, but sleepeth;" "*I shall go to him but he shall not return to me.*" The voice of nature teacheth thee what God hath forborne to reveal in his Word. It needs no revelation to assure thee that thy child hath not met the fate of thy bird; but hath soared to the empyrean of the blessed, which wing of bird essays in vain.

WELCOME TO KOSSUTH.

The great Hungarian Chief is at our doors. The festivities of Thanksgiving week will probably be enlivened by his arrival in this city. Preparations are making to give him a public reception on the grandest scale:—the military are under orders for a general parade; and the public authorities together with the numerous civic societies will join in the procession; everything will be done to render it the most imposing affair since the reception of Lafayette, as the nation's guest. But more than all civic and military pomp will be the enthusiasm of the people to welcome the patriot hero. The attempts to decry Kossuth have recoiled upon his defamers; the opportune arrival of the Mississippi, and the testimony of her officers to his character and deportment, has dissipated the rumors of pride and demagogusim, before so freely circulated. His speeches in England too, show the man as he has ever appeared to us,—a man of just and enlightened views of liberty and of self-sacrificing devotion to the rights and the welfare of his country—a man fitted to sway intensely the popular mind, but never abusing power for purposes of personal ambition. The letters of our Pedestrian Correspondent have acquainted the readers of *The Independent* with the character and results of the great struggle in which Kossuth was engaged. Never was a cause more worthy of the sympathy of a free nation; never was a man more deserving of sympathy and honor for his personal character and misfortunes and for his public deeds. That sympathy and honor we will have in the largest measure.

Some, no doubt, will seek to use Kossuth and his visit for their private purposes, for schemes of ambition and political preferment. But he will not lend himself to such uses. He will not involve himself in any way in our domestic cans. On no grave question will he commit his affairs. His speeches in England are a guarantee of this, and the one great absorbing object of his mission is a still higher pledge. But though *he* may refrain from criticism upon our internal affairs, it will be humiliating for *us* to remember in his presence that there is in this land of freedom an institution that presses with more crushing weight upon human rights and human happiness and human hearts than any which Austrian despotism could fasten upon Hungary, and that there are sections of the country where he could not speak of human liberty with his accustomed freedom without danger to himself, or without a mockery of the condition of thousands under his eye.

As to the political relations between the United States and Austria, we have no fear that these will be disturbed by our national expression of sympathy for Hungary. If Austria endured the Hulsemann letter, she will probably endure the welcoming of Kossuth. There seems to be no foundation for the rumor that the Austrian minister will demand his passports on the arrival of Kossuth,—and what if he should? The rumor that the Austrian government had dispatched a steam frigate to Montreal to convey Shadrach and his brother refugees from United States despotism to a land of personal freedom, we feel authorized to say is entirely without foundation—the invention of some malicious wag at the expense of our great national anomaly.

MISSION AT ST. HELENA.

The Rev. *J. M'Gregor Bertram*, of St. Helena, is now in this city presenting the claims of the mission on that island. He is recommended to the confidence and sympathy of the American churches by the Secretaries of the American Board, and he deserves the grateful sympathy of our churches for the kindness and hospitality which he has often extended to American missionaries who have touched at the island. The narrative of the mission there is intensely interesting, and as told in Mr. Bertram's earnest and glowing manner, it always produces a profound impression. The whole history of missions hardly affords an instance in which the interposition of God has been so signal and so gracious. We hope that the pastors of this and neighboring cities will take pains to have it brought before their people. Though Mr. Bertram strips St. Helena of many of the poetic associations that have clustered around it as a lone and barren rock, he clothes its valleys and its mountain slopes with garden verdure, and adorns its habitations with the flowers of Paradise. At some future time we hope to secure some parts of his narrative and descriptions from his own pen—but for the present it is better that they should be heard from his own lips.

MANCHESTER, OCT. 31, 1851.

To the Editors of the Independent:—

Mr. Kossuth has arrived in England, and the London *Times*, with its usual brutality, assaults both his cause and his character. This paper is, without exception, more devoid of *principle* than any other newspaper I ever knew of. There are journals in the world advocating all sort of principles, good and bad, that have some regard to their character for consistency, but the *Times* has none whatever. It says one thing to-day and *un*-says it to-morrow. It affects to be the leading journal—and certainly its circulation is the largest of any in England—but it lacks the great element of moral strength, honesty of purpose, and earnestness, heart work in advocating a principle. It is really a curiosity to read over some of its leading editorial articles, certainly showing great talent and skill in the writers of them, the finely-formed sentences flowing from their pens freely as possible—one reads a page or so with astonishment, and comes to the end of it and is ready to ask, what is all this about? which side is the writer advocating?

The plain truth is, that this leading journal has no leading principle, unless it be to make money. And these fine editorials are made to order as a shoemaker makes a pair of shoes after taking the measure of your foot. The *Times* is in England a great weather-cock, showing which way the wind blows, or in other words, which way the rich folks and aristocracy are tending. Poor readers it has none, being sold at ten cents a copy.

Kossuth had a splendid reception yesterday in London, the aldermen and Common Council presenting him an address, short, but most appropriate. The middle and lower classes in England have given Mr. Kossuth a most hearty welcome and their warmest sympathy; but very few lords or dukes will have anything to do with such a friend to freedom. His doctrine carried out would bring them down to the condition of equality with other people; so they keep as clear of him as some of your *cotton-spirited* folks in New York of any taint of anti-slavery, the doctrine of which carried out would restore the poor slave his freedom, aye, and many white people too, both north and south, now afraid to speak or print only as southern slaveholders will permit.

WATCHMAN.

RELIGION IN THE UNITED STATES.

De Tocqueville's work on Democracy in America, has enjoyed a very great popularity in France. The *thirteenth* edition has just been published. In reviewing it, M. Chevalier, who is himself well acquainted with this country, has the following paragraph:—

"It is easy to show how much the *success* of the Democratic Republic in the United States is *due to the religious feelings of the people*. The grave root of the disorder in Society has its origin in the domestic circle, and not far from the nuptial couch. Frequently the European finds it difficult to submit to the powers of the State, only because tumultuous passions agitate his private dwelling, and that he is there a prey to uneasiness of the heart or the instability of desires. In the United States the residence of the citizen is the image of order and of peace. North America, according to the unanimous opinion of all who have visited it, is the country where the conjugal tie is most respected, and where conjugal happiness is the most appreciated. This good state of morals in America has its origin in religious faith. Religion would probably be powerless to restrain man in presence of the temptations with which he is assailed by fortune; but it reigns supreme over the mind of woman, and it is woman who forms public morals. As long as Americans shall preserve the severity of their moral conduct they will preserve the Democratic Republic. If their morals become relaxed, if they become vicious, it will be because religion has been deprived of its authority. Instead of a free nation there will be a degraded mass, governed by the corrupt rich. Republican institutions may exist in name, but the name will become a deception. It will be like the Roman Republic, which existed in name under the Cæsars, but the reality of which had completely disappeared. In the United States religion also governs the mind, restrains it in its aberrations, and thus becomes a guarantee of the duration of the Republic. Everybody in the United States professes religious dogmas. The small number who are not sincere Christians affect to be so, lest they should be suspected of having no religion. Christianity, therefore, has an external adhesion which is unanimous. The result of this is, that in the moral world everything is fixed, although the political world may appear to be entirely given up to discussion and rash experiments. The human mind in the United States has not before it an unlimited space: however bold it may be, it feels that there are insurmountable barriers before which it must stop. Hence it happens, that in all classes there is a certain restraint, either voluntary or the result of force. In this manner, men of revolutionary tendencies are constantly compelled to profess, if they do not feel, a respect for Christian morality, and consequently for equity, which is the substance of Christianity. If they could rise above their scruples, or if they had no scruples, they would still be restrained by those of their partizans. Thus, in the United States, there is no person who will dare to put forward the maxim that everything may be permitted in the interest of the state and of society—a tyrannical maxim, which prevailed for our misfortune in the first French Republic, and which the second has, hitherto, notwithstanding its imperfections and its faults, imperatively rejected."

CHEAP POSTAGE MEETING.—A meeting was held at the Merchant's Exchange on Tuesday, ex-Mayor Harper in the chair. Mr. Barnabas Bates presented sundry resolutions on newspaper postage, declaring that the rates ought to be uniform—one cent on newspapers, irrespective of size and distance, and one cent per ounce on all other printed matter—allowing a deduction of fifty per cent. to publishers who prepay. As we already have postage much lower than this for the greater part of our newspaper circulation, it is impossible that this proposition should meet the wishes of the people. We deprecate, also, any attempt to reform the newspaper postage, while leaving letters subject to the present taxation. One cent for letters, and one cent for newspapers and (per oz) pamplets, with a deduction of one-half for prepayment, will give the desirable uniformity, and meet all the wants of the case. Let us all strike at once for AMERICAN PENNY POSTAGE.

RELIGIOUS INTELLIGENCE.

BROOKLYN ITEMS.

Dr. Bethune's new meeting-house, "The Church on the Hights," is to be dedicated on Sabbath evening.

The newly-arrived Hungarians attended the Plymouth Church last Sabbath evening, and on Tuesday evening paid their respects to the pastor at his residence in Columbia-street; after which they went to hear a lecture on Hungary, at the Brooklyn Institute, by Rev. D. P. Noyes. Colonel Berzenczey and Mr. Beecher added a few remarks after the lecture.

The enterprise of establishing a reformed Dutch Church on Washington Avenue, under the ministry of Mr. Elmendorff, has been abandoned, and the house is sold to the Baptists, who are about gathering a congregation in that neighborhood.

Rev. J. S. Himrod, of the R. D. Church, has been employed as a missionary to labor in the section where Brooklyn and Williamsburgh join, and has organized a church in connection with the North Classis of Long Island.

BEDFORD COURSE OF LECTURES.—A course of popular lectures, commencing on the 2nd Dec., will be given at the Brooklyn Female Academy. The avails to be employed in making certain improvements upon and around the edifice of the Bedford Congregational Church. This church, being a missionary enterprise, located in an important field, it is hoped that our Brooklyn friends will gratify both their benevolence and their taste by giving full houses. Among lecturers already engaged are Messrs. R. S. Storrs, jr., G. B. Cheever, O. W. Holmes, J. G. Saxe, and others of equal popularity.

HELP FOR ZION'S CHURCH.—The trustees of the large congregation of colored persons worshiping in Zion's Church, corner of Leonard and Church-streets, finding their debt of $4000 at 7 per cent. interest too heavy for the congregation to bear, have resolved on an appeal to the liberality of the benevolent in this city to aid in paying it off. They have appointed their pastor, Rev. John C. Spence, to present the case to our citizens, and he has commenced his labors with encouragement. Gov. Fish heads the subscription with a gift of $25, and Mayor Harper adds a like sum. Dr. Cox and other leading men have given their approval. We should think the mere presentation of such a case would engage the hearts of all denominations of Christians to place their long-standing and respectable congregation in circumstances to render their efforts most effectual. They had their house burned down a few years ago, and have never recovered from the blow. How can we rest if we do not help them? No person is employed to collect for this congregation except Mr. Spence, who is a man of age and character, venerable for his white hairs.

The venerable bishop of the Zion Connection, Rev. Christopher Rush, continues his superintending care over a wide circle of churches and preachers, who are doing what they can to advance the social and spiritual improvement of the people with whom they are identified. He is now aided in his labors by Rev. George Gilberth, of Philadelphia, the junior bishop of Zion M. E. Church.

TAUNTON, MASS.—A correspondent of the *Watchman and Reflector* speaks of the recent admission of three persons to the Baptist church:—

"Rev. J. W. Dadmun, formerly of the Six Principle Baptists, was one of the number thus received. Bro. H. was pastor for ten years of the church in Taunton, which he has just left for his new connection, and has unfortunately been esteemed, where known, as an honorable man, and a sincere and devoted Christian; and if what we heard was a fair specimen, he will prove to be an acceptable and useful preacher. We would bespeak for him a kind reception by the churches and ministers of our denomination."

How many "denominations" there are of the Baptists, what constitutes a "denomination" in this respect, and the *express command* for the distinct organizations, are theological points worthy of inquiry.

MISSION AND ANTI-MISSION BAPTISTS.—The Broad River Baptist Association, comprising about thirty churches in North and South Carolina, unites the two parties in one body. At the late meeting, a very able missionary discourse from Rev. Dr. Curtis, brought out a subscription of $20; the ordinary contributions of all the churches not amounting to $50 a year. A motion that the next Annual Circular should be on the subject of foreign missions was lost. Whereupon, says the *Southern Baptist*:

"The venerable Dr. Curtis rose, with tears in his eyes, and shaking his hoary locks, in a deep, subdued, and solemn tone, exclaimed: 'I am sorry that that resolution is lost; that act is recorded in heaven, and I am not sure but that the blood of souls rest upon the skirts of those who opposed it.'"

THE TRACT SOCIETY AND THE METHODISTS.—When the American Tract Society was formed, in the year 1825, it gained the support of very few of the Methodists. At length, Summerfield consented to act on the Publishing Committee, the vacancy caused by his early death was never filled. It seems that a negotiation is now on foot to obtain the cooperation of the Southern Methodists. A Washington correspondent

ERIAN INVASION OF NEW ENGLAND.—
esbyterian brethren are creeping along
gland. Besides holding the annual
e Synod of Albany lately, at Newbury-
" Presbytery of Connecticut" has re-
a fourth strand to its "three-fold
rganizing a church at Hartford; ser-
Dr. Harvey, of Thompsonville. Our
artford received the invasion in a very
anner, if we may judge by the tenor of
paragraph from the *Religious Herald*:

BYTERIAN CHURCH IN HARTFORD.—
erian friends are determined to be
as for our efforts to extend Congrega-
the vicinity of New York city, which
laimed as their territory by right of
ed possession. Like the ancient Ro-
conflict with the Carthaginians, they
ined to carry the war into Africa, to
untry of the invader, to plant their
in the very heart of Congregational-
rt time since, they had the effrontery
the Presbytery of Connecticut, a place
almost equal to that of the Pope, in
ut England into dioceses for the Rom-
They planted a church here and
or four in number, in small manufac-
es where Scotch and Protestant Irish
ted, but had never ventured to assume
the metropolis. Now, however, grown
unity, they have actually organized a
e city of Hartford! This was done by
ery aforesaid on Tuesday evening last,
ington Hall, where services are here-
gularly held, under the ministrations
e. S. Childs. A sermon in defense of
nism was preached by Rev. Dr. Har-
mpsonville, from Ep. 2: 19-22. The
monly of Irish and Scotch origin, and
is connected with the Old School branch
byterian Church. We bear this inva-
territory with great equanimity, being
the largest ecclesiastical body in the land
stian fellowship. We firmly believe in
every denomination and single church
e good it can everywhere, and if any
ristians are convinced that Hartford
ield not fully occupied, we hope they
pon it immediately. We have no fears
Presbyterian neighbors will cause us
e, while we know that there is work
both them and ourselves to do. Suc-
new enterprise, so long as it shall be
ing for God!"

LIFORNIA.—The *Congregationalist* pub-
ter from Rev. T. Dwight Hunt, of San
o a clergyman in the vicinity of Boston,
1, in which he describes the welcome
ev. Tyler Thacher, of Wrentham, whom
to retain as the principal of a school
row into a college. Mr. H. says:

esbytery have longed for a man of such
s and character, and we will try to make
undation of *other* labors. The speak of
tery. As yet we are all associated in
. We have now three Congregational
t of the six connected with the Presby-
Tyler Thacher will make the fourth
and we may ere long constitute our-
an Association. There would still be
cted with the Presbytery, as Bro. Doug-
mber, and though not a pastor, is the
ly associated editor of our religious
Pacific." We could thus form two bo-
members each. Indeed we have *five*,
Congregational order, as I had forgotten
inds of Santa Cruz, with Sabbath-schools, and consequently,
anized a church. We have in the State
byterian churches, O. S., three N. S.,
Congregational. The third Congrega-
ch was organized and their house dedi-
eveda city, last Sabbath. Should Bro-
her and Hinds do the same during this
ould have five churches. We could plant
ore missionaries from the Home Board,
e five or six men could easily find settle-
commence their useful labors among
Methodists are expecting a large rein-
before winter. The Baptists have sent
n as yet. The Episcopalians have only
es in the State, and both of these are in
are high church; their rectors are
one having been a Lutheran minister.
erian. We are, however, on pleasant
ial intercourse with them. Ministerial
fellowship have thus far been delightful
Our paper, *The Pacific*," we publish
t is a general religious paper, and will,
sent year at least, remain neutral. The
are about starting a denominational
own congregation in Portland this spring,
aitened for room, but on account of the
ot be able to build anew till next year."

F VIRGINIA, O. S.—This body met at
ualy 50 ministers present. The Synod's
Colportage reported that he had visited
ations, and had been well received, al-
out one-half of the churches did not con-
aid. Resolutions were passed in favor
T. Lacy, the agent for "church exten-
so, that the fourth Sabbath in November
d as a day of special prayer for the in-
andidates for the ministry. There was
twice every day, and addresses were
agents of seven different charities and
ne ample time for business. The deaths
xander and Graham were duly noticed.
pondent of the *Presbyterian* says of the

turday morning, was that the Rev. S.
, D.D., late Professor of Church History
inistical Polity in the Union Seminary,
ired to his homely rest among the hills,
lt., the very day Synod was convened,
r of sadness over the assembly. Gone
e grave in the strength of his life, his
sounded in the ears of his ministerial
" Be ye also ready." All remembered,
years since, the Synod met in Norfolk,
is its Moderator."

e writer says on another topic:—

esbyterianism excited great interest in his expo-
on concerning the power of the Holy Spirit in
vation; in Ledyard, about twenty have indulged
n a good hope through grace. There is sound of
an abundance of rain in this part of the land.
May the Lord spread the work."—*Watchman & Reflector.*

REVIVALS.—An exceedingly interesting state of
religious feeling exists at this time in Greensboro',
Ga. A large portion of the youth of the place,
has been brought under its influence, and several
have professed conversion. A correspondent from
Mobile, says the Lord is doing a good work among
the people of our colored congregation.—*Southern Presbyterian.*

TEXAS.—Mr. James Burke, long a resident of
TEXAS, has recently returned from an extensive
tour through Middle and North Eastern Texas, in
which he was quite successful in the organization
of Union Sunday-schools, and in the circulation of
the excellent publications of the American Sunday
School Union.

DEDICATION.—The Independent, or Congrega-
tional Chapel, erected by the congregation under
the pastoral charge of Rev. Henry D. Moore, and
located in the district of Spring Garden, county of
Philadelphia, was dedicated to the worship of Al-
mighty God, on Sunday, November 9, with reli-
gious services, morning, afternoon and night, in
the presence of very large audiences. This enter-
prise is regarded with great favor by the citizens
of the district in which it is located, and is blest
with surest indications of abundant and permanent
prosperity.

DEDICATION.—The "Preble Chapel," for the use
of the ministry at large, in Portland, was dedica-
ted last week. Sermon by Mr. Waterston, of Bos-
ton. The following hymn, written by a lady of
Portland, was sung:

"Let thy presence, Holy Father!
Consecrate this house of prayer;
Gather round this sacred altar
Many a child of want and care.
Here let the returning sinner,
And the broken-hearted come,
Here the orphan child, the wand'rer
And the out-cast, find a home.

"Father! ever let thy blessing
Rest on those who labor here,
In their Savior's footsteps treading,
May they never faint nor fear;—
The child of woe and want befriending—
While they wait, and watch, and pray,
Let thy love their steps attending,
Guard and guide them on their way."

"The whole expense of this admirable enter-
prise, so noble in its design, and so beautiful in its
execution, has been undertaken and thus far ac-
complished, by the two Unitarian Societies in this
city. The grand design was to have a permanent
place, where religious instruction could be as
freely and simply imparted, as it was to the mul-
titudes on the plains of Judea, by the Great
Teacher and his Apostles. To raise the whole level
of the uninstructed poor of our city, and to im-
prove their moral and social condition, is the ob-
ject of this enlarged charity; in this service, a
minister has been employed by the same societies,
who will give his whole energies to promote its ele-
vated purposes. The work will be conducted
wholly without sectarian influences; its friends
being mindful only of the injunction, "freely ye
have received, freely give."

INSTALLATION.—Rev. George H. Woodward,
late of Stafford, Connecticut, was installed pastor
of the Congregational Church, in Groton, Conn.,
October 7th, by a Council selected from the Con-
sociation of New London County. Sermon by Rev.
Mr. Marsh, of Tolland, from John 21: 17.

INSTALLATION.—Rev. James W Alexander, D.D.,
was installed pastor of the Duane street Church
last evening, at the Chapel of the University, by
the Presbytery of New York.

CONSECRATION OF DR. CREIGHTON.—A majority
of the standing committees of the churches in the
different dioceses of the Protestant Episcopal
Church, have consented to the consecration of the
Rev. William Creighton, D.D., as Provisional
Bishop of the Diocese of New York, and the evi-
dence of such consent has been forwarded to the
Presiding Bishop.

REV. NATHAN C. CHAPIN, a graduate of Yale Col-
lege and Union Theological Seminary, was ordained
to the work of the ministry at Watertown, Wis-
consin, November 2d, by a committee of Madison
District Convention. Sermon by President Chapin
of Beloit College, brother of the candidate.

On Tuesday of last week, the Presbyterian
Church of this place, by a vote of its members,
suspended its connection with the Grand River
Presbytery for one year, for the reason that that
Presbytery fellowshiped with slaveholders.—*Ashtabula Sentinel.*

REV. R. S. CRAMPTON, of Rochester, who has
been engaged for more than six years as agent in
the Protestant enterprise, has resigned his agency
for the American and Foreign Christian Union,
and entered upon an agency for the New York
State Temperance Society.

SAILING OF MISSIONARIES.—A large company of
missionaries sailed this morning from Central
Wharf, in the Esther May, Capt. Howes, for Hono-
lulu. Rev. J. D. Paris and his wife, Rev. C. B.
Andrews and his wife, Mr. Abner Wilcox and
Mrs. Thurston are to labor in connection with the
Sandwich Island mission. Rev. J. B. Snow and his
wife, Rev. L. H. Gulick, M.D., and his wife are ex-
pecting to commence a new mission at the Caroline
Isles, three thousand miles beyond the Sandwich
Islands. Dr. Gulick is the son of a missionary.—
Boston Traveler, Tuesday.

REV. GEORGE J. HARRISON has been dismissed from
his pastoral charge in Franklin Place, in regular
ministerial standing, and with unblemished reputa-
tion, on the sole ground, that he had no house to
live in, and could not secure one in the place?
There was another fault *somewhere*.

REV. DR. SHARP.—Forty years will have elapsed
next April, since Dr. Sharp was installed pastor of
the Charles-street Church, Boston. It is in con-
templation by the Church, to improve the event by
a gathering at their house of worship, of all then
living, who have at any time been connected with
the Church.

The next anniversary of Thanksgiving will com-
plete two hundred years since this venerable cus-
tom commenced.

COST OF THE BIBLE IN CHINA.—Owing to the
extremely low cost of materials and labor in China,
a Bible in the Chinese language, it is said, can be
sold for about six cents.

JEWS PREACHING THE GOSPEL.—Three hundred
converted Jews are now engaged in various parts
of the world, in preaching that Jesus Christ is
"He that was to come."

A private letter states that Trinity Church has
bestowed a perpetual annuity of $3,000 on Geneva
College, to make tuition free.

The consecration of Rev. Dr. Whitehouse, as
Assistant Bishop of Illinois, takes place to-day, in
Dr. Tyng's church, at 10½ o'clock.

"APOSTOLICAL SUCCESSION."—It is a fact some-
what remarkable, even among multitudes of cases
in which are taking place among the ministers
and churches,—that Rev. Dr. Bethune has suc-
ceeded Rev. Dr. Broadhead, as pastor of *three dif-
ferent churches*, namely, in Rhinebeck, Philadel-
phia and Brooklyn.

MORMON MISSIONARIES.—Ten Mormons are la-
boring on the Sandwich Islands, in companies of
two, to convert the population, natives, foreigners,
missionaries and all, to their faith. It is not a
little worthy of note, that while in England and
Scotland they have made converts by thousands'
on Hawaii they have met with no success what-
ever.

JEWS IN JERUSALEM.—Rev. Mr. Lawrence re-
marked in a public meeting, that it was a great
mistake to think of promoting the conversion of the
Jews by their return to Palestine: the Jews were
more confirmed in their attachment to their ra-
tional superstitions when they were living in Jeru-
salem, than in any other country. And he also
alluded to several causes, from which one would
naturally conclude that it must be so.

FUGITIVE SLAVE LAW.—A clergyman who has
recently traveled extensively in New England,
informs us that the feeling of opposition to that
law is deepening and widening in the public mind
of the whole country, and that the people of this
country are decidedly in favor of supporting the
law, as a measure demanded to maintain inviolate
the article on the subject in the Constitution.—
Christian Observer.

We should like to see a list of these New England
ministers, who are in favor of that law.

THOMPSON'S LEGACIES.—The legacies of the late
Abraham G. Thompson to our leading benevolent
societies were considerably larger than was first
stated. After giving $33,000 among his kindred and
friends, the will divides the balance, estimated at
$280,000, into 32 parts, of which are given to the
Bible Society, five each to the Tract and Seamen's
Friend societies, four each to Colonization and Home
Missions, three each to the American Board and
the Education Society, and one each to the Institu-
tions for the Blind and the Deaf and Dumb. This
will give the Bible Society above $65,000, Tract and
Seamen's $54,000 each, &c.

COLLEGES.

BANGOR THEOLOGICAL SEMINARY.—From a
statement in the *Mirror*, from Rev. T. Smith, the
agent to complete the proposed subscription, we
learn that the most earnest cooperation of all
classes is required, and we hope will be afforded.
Among the cooperators, we learn that Rev. Mr. Al-
len's Sabbath school, South Berwick, have author-
ized their pastor to subscribe one hundred dollars,
to be paid in four annual instalments.

WESTMINSTER COLLEGE, N. Y.—The Educational
Convention of Presbyterians (O. S.), at Buffalo,
called for the purpose of giving an impulse to this
institution, was not harmonious in regard to the
location to be chosen, a portion being in favor of
Buffalo, the place designated in the charter, and
others desiring to graft the college upon the acad-
emy already existing. A committee was chosen to
ascertain what location would offer the largest en-
dowment, to report to an adjourned meeting at
Rochester, on the fourth Tuesday in January.
The following resolution was adopted:

"That this Convention hereby declares its deep
and decided conviction, that the establishment of
literary institutions of every grade—under ecclesi-
astical supervision—in which the Word of God
shall be honored as the chief instrument in the
work of education,—is requisite to meet the edu-
cational wants of the age, and indispensable to the
successful advancement of science and of religion."

OBERLIN COLLEGE, OHIO.—The catalogue just
published shows a list of 22 theological students,
65 collegiate, 145 in the young ladies' four-years
course, 16 in the teachers' department, &c. The
total in all the departments, including the prepa-
ratory, is 574—a large body of youth to be under
one government.

M'KENDREE COLLEGE, ILL.—A letter in the *Il-
linois Christian Advocate* speaks of the prospects
of this college as very encouraging, with its new
buildings and full corps of professors. It has 175
students in the several departments.

CAPITAL UNIVERSITY, OHIO.—This is an institu-
tion of the Germans at Columbus. Jenny Lind
gave the college $1500, the entire net proceeds of
her second concert.

LITERARY.

"Sermons on the Christian Year, by the Rev. W.
H. Lewis, D. D., Rector of the Church of the Holy
Trinity, Brooklyn, L. I." Published by C. Shepard
& Co., 152 Fulton street. 8vo. pp. 445. The vol-
ume contains "a sermon for every Sunday and
principal holidays of our church year." The au-
thor modestly disclaims all pretension to "great
originality." He says:

"The Pastor who has seldom less than three ser-
mons a week to prepare, has not, and it is well
that he has not, time for deep studies and profound
disquisitions, but is obliged to be practical, and to
aim only at meeting the great and immediate wants
of the soul; nor should he be blamed if he culls
his similes from every field over which he passes,
provided he mix and compound them so as to heal.
This is not offered as an excuse for any known pla-
giarism; but as the books of a minister's library
are like the water used to start the pump, which
comes forth again in one mingled stream, with the
water already there, so it is very probable that
thoughts and expressions may appear in this vol-
ume, due credit for which has not been given."

Messrs. Prall, Lewis & Co., 76 Nassau-street,
have published for the season a fresh edition of Dr.
Porter Belden's "New York, Past, Present, and
Future," with the "American Advertiser," a con-
venient book for reference. We regret that the
advertisement of this paper, in the latter depart-
ment, was taken from an old copy, representing its
circulation as only 5000, when it is now more than
double that number.

Horace Greeley's "Glances at Europe" are pub-
lished in a volume, by Dewitt & Davenport, 12mo.,
pp. 350. The explanatory preface is entitled, "No
Apology." There are 45 letters.

"Philosophy of the Mechanics of Nature, and
the Sources and Modes of Action of Natural Motive-
Power," by Z. Allen. This is the title of a ponderous
8vo. volume, pp. 797, illustrated with numerous
wood cuts. Published by D. Appleton & Company,
200 Broadway. We give the closing section in
another column.

"Método para aprender á leer, escribar y hab-
lar el Inglés segun el sistema de Ollendorff con un
Tratado de Pronunciasion al Principio y Apendice
importante al Fin, que sirve de complemento a
la Obra." A. Ollendorff's Method for Spaniards to
learn English. By Ramon Palenzuela y Juan de
la C. Carreno, Professors of Languages in this
city. Same publishers. pp. 460, 12mo.

There is also a "Clave de los Ejercics contenidos
en el Método," above mentioned. 12mo., pp. 111.
Same authors and publishers.

The same publishers have issued an elegant Gift
Book, entitled "The Women of Early Christianity."
A series of portraits, with appropriate de-
scriptions, written by Rev. J. A. Spencer, A. M.,
with 17 original designs. Imperial 8vo.

John P. Jewett & Co., Boston, have published
the entire series of Temperance Stories of L. M.
Sargent, in a single 12mo. volume, illustrated.
Those who remember the interest awakened about
eighteen years ago, by "My Mother's Gold Ring,"
and its successors, will be glad both to possess and
to recommend the whole series now first collected
together.

A gentleman of Newburgh, N. Y., in overhauling
some old family papers, recently came across the
original order book of Gen. Burgoyne, used by him
in his march from Canada to Saratoga. It is full
of interesting reminiscences of his defeat and cap-
itulation.

The literary portion of a late number of the
Paris *Journal des Debats*, contains a commendatory
notice by Garcin de Tassy, of Prof. Salisbury's edi-
torial labors, in the publication of some valuable
Arabic works. M. De Tassy says:

"Mr. E. Salisbury, author of this work, is a
learned American Orientalist who possesses,—what
is a rare combination,—a thorough knowledge of
the Arabic and the Sanscrit, that is, of the two
principal idioms of the Semitic and the Japhetic
branches. It must not be thought that, because so
much devotion is paid to commerce in the United
States, there is no possibility there of attending
to anything else. Science and letters are cultiva-
ted with success, and the United States can boast
of erudite men, who rival those of Europe. There
are many scientific and literary societies; within
some years past, zealous orientalists have estab-
lished a special one at Boston, with the title *Ameri-
can Oriental Society*. This society issues a peri-
odical *recueil* or volume of Transactions, on a level
with the European publications of the same kind.
The production of Mr. Salisbury forms a remarka-
ble specimen of the labors of American *Orientali-
sm*; it is founded on a precious Arabic manuscript,
recently discovered in Syria by a Protestant mis-
sionary."

The French Institute has recently awarded a
prize of 1,200 francs to Mr. H. Steinthal, for an es-
say on the languages spoken by the Yoloff and
Bambarra negroes in Africa.

Mr. Walsh writes to the *Journal of Commerce:*
"Count Casimir Batthyany, whom Kossuth men-
tions in his Westminster speech as his "poor
friend," is quietly domiciled in Paris, and believed
to be preparing the history of the Hungarian Rev-
olution."

The inhabitants of Normandy have lately erec-
ted an equestrian statue to the memory of William
the Conqueror, 22 feet high, and weighing 22,000
lbs. Mr Walsh says:

"William was born at *Falaise*, a town of Nor-
mandy, near the coast. There the statue has been
erected on a pedestal of granite, at the foot of the
old castle, in a small room of which, according to
the chronicles, his mother, the daughter of a tan-
ner, was delivered of the bastard destined to found
a new monarchy across the channel."

The problem in regard to Prof. Mitchell appears
to be solved at last. The Cincinnati Gazette an-
nounces that he will retain his connection with the
Observatory in that city, and that he has been en-
gaged in the service of the St. Louis railway, as
advisory engineer. The report that he was coming
to Albany was premature.

The Geographical Rooms, 179 Broadway, are one
of the most agreeable places of resort in this city.
Strangers may easily have access to them by ob-
taining tickets of admission from any of the mem-
bers.

Mr. John Eyre, whose pious books we have before
noticed, has lately put forth another work, entitled
"Full Sanctification Realized," pp. 255. It is not
controversial, but assumes simply to record the
experience of a considerable number of followers
of the Lamb, John Janeway for one, who were
supposed to have attained what all true Christians
desire and aim at,

"That rest where all the soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

The Harpers have issued Vol. 3, of Dr Hanna's
"Memoirs of the Life and Writings of Dr. Chal-
mers," 12mo, pp. 531. There is a sad want of dis-
crimination in the publication of the private jour-
nal. For example, the first place opened to, con-
tains the following:

"*Thursday.*—Got up between eight and nine.
Family worship and breakfast. Have rather fallen
behind in my pulpit preparations, but I hope to do
something to-day. After breakfast I wrote a little.
The chaise came to the door, and took me and two
of the Misses Hitchcock to Fredland, where we
called on Lady Ruthven. Lord R. was at Perth.
Her ladyship was remarkably clever, and was re-
markably kind. She has been much in Greece, and
showed me some admirable drawings. Her mother,
Mrs. Campbell, of Shawfield, was there, who ap-
pears a remarkably wholesome and well-disposed
person; but the most interesting of the whole was
Miss Ruthven, a sister of his lordship, and a most
saintly and admirable person. She lives in Perth,
but was at Freeland for a day or two. Freeland is
quite a paradise of beauty."

How much wiser or better are mankind by the
perusal of such trivial records?

"Legends of the Flowers." By Susan Pindar.
Published by D. Appleton & Co., 200 Broadway.
18mo, pp. 178.

The *Wesleyan*, published at Halifax, N. S., states
the number of Hymn-Books sold at the Methodist
Book Room, London, during the year ending Sep-
tember last, was 112,000; the number of tracts
sold 7,000,000; the total amount of sales for the
year about £40,000, or nearly $200,000.

The Geographical Society of St. Petersburg is
about preparing a mission to explore the peninsula
of Kamschatka and other Russian possessions in
the Pacific, under the direction of a young Polish
geographer, the Count de Czapski, who has volun-
teered to contribute the annual sum of 5,000 silver
rubles ($4,000) towards its cost.

FOREIGN.

The Cunard steamer Cambria arrived at Halifax
on Wednesday, and at Boston on Friday, with
news to Nov. 1. The public demonstrations to
Kossuth constitute the staple of the public matters.

Lady Franklin has made a strong appeal to the
Admiralty to renew the search in the North-west,
and especially to send out a powerful steamer to
explore the open region indicated by Captain Pen-
ny, and it is currently reported that the request
will be substantially complied with. It is under-
stood that Mr. Henry Grinnell, of this city, holds
his two vessels, the Advance and the Rescue, ready
for another effort, if Congress will aid.

MONEY MARKET.—Money continues abundant;
discounts are easy at 3 per cent.; the Funds have
fluctuated considerably, owing to apprehensions as
to French affairs.

COTTON.—A large business was done in Cotton
during the week ending Oct. 31, notwithstanding
the market was in an unsettled state, arising from
an eagerness to sell. The large quantities daily
offering were far in excess of the demand.

FLOUR.—There was a moderate business for con-
sumption transacted during the week, and Stocks
were decreasing; prices at the close were rather
firmer; Western Canal Flour was quoted at 14s. a
18s. 6d. per bbl.; Southern, 18s. a 19s.; Canadian,
18s. a 20s.

FRANCE.—The new Cabinet gives great dissatis-
faction, and it is thought that some of the Minis-
ters will retire before the meeting of the Assembly.
The Paris *Constitutionnel* of Wednesday contra-
dicts the statement of several journals that the
President in his message would make a great ap-
peal to the country for reelection.

MADRID, OCT. 20.—The American and other
prisoners taken in Cuba, are now performing qua-
rantine at Vigo. I have reason to think that their
fate is, in a great degree, in the hands of their own
government.

PORT PHILIP, JULY 11.—Further discoveries of
gold have been made at Port Philip, but we have
no definite facts as to their extent or value. A
coal field has also been found, which surpasses any
of those in the sister colonies.

INDIA ANNEXATION.—The principal item of
news for the last fortnight is the reported determi-
nation of the Governor-General to seize on a por-
tion of the territory of Ameer Dost Mohammed, of
Cabool, it being well situated for establishing a
post to watch and overawe the Afreedos, Wurzee-
rees, &c., around Peshawur.

A plenipotentiary from the United States Gov-
ernment has arrived in Vienna, commissioned to
negotiate a postal treaty with Austria. Consider-
able modifications in the present rates of postage
and charges for parcels are proposed.

The late Duchess d'Angouleme was the daughter
of Louis XVI. and married her cousin the son of
Charles X. She has survived all her family of the
elder branch of the Bourbons, except the two chil-
dren of the Duke of Berri—the Count of Cham-
bord (titular Henry 6th), and his sister the
Duchess of Parma. She died in her 73d year. By
her will she gave all her property to the Count de
Chambord.

All the difficulties in the way of the submarine
telegraph have been surmounted, and speedily
the communication will be perfect and definitive.

GENERAL NEWS.

FROM UTAH.—In granting a legal government
to the territory of the nation, which the Mormons
had appropriated to themselves, Congress doubtless
intended to make that people an interest part of
our body politic, to share both the privileges and
the restraints that are common to us all. But the
President, in carrying out the organization, depart-
ed directly from the hitherto unbroken course, of
placing at the head of the government a man who
would truly represent the government of the
United States. Instead of this, the office of Gover-
nor was given to Brigham Young, who already em-
bodied in his person the spiritual headship of the
Mormon church, and the patriarchal authority
which their very peculiar social system confers on
their recognized chief. One year has not elapsed
since this appointment was made, and already the
results have followed which might have been antici-
pated. Gov. Young does not respect his responsi-
bilities to the United States. The St. Louis *Repub-
lican* has a letter from Independence, Mo., announc-
ing the arrival at that place, on the 31st of Oct., of
most of the members of the Territorial government,
Secretary, Judges, Indian Agent, &c., "compelled
to leave the valley on account of the seditious
course of the Mormon leaders." The writer says:

"On every occasion these men have been de-
nouncing our government before the officers, and
especially at their religious gatherings, in such a
manner as to make every one unpleasant who was
not connected with them—asserting, among other
things, that 'Congress is a pack of corrupt swin-
dlers,' that 'our government stinks in the nostrils
of Jehovah,' &c., &c. Church and State are so
much merged in one, that justice on any occasion
cannot be rendered, and any one unconnected with
the church is unsafe, either as to life or property.

"The $20,000 appropriated by Congress for pub-
lic buildings has been taken to pay off the debts of
the church, and only a short time before the mer-
chants and Judges left, Brigham Young called to-
gether, secretly, the Legislature, and passed reso-
lutions, and issued orders for the seizure of
twenty-four thousand dollars more from the lands
of Harris. Harris persisted in retaining it, and
only by the using of an injunction by the Supreme
Court was he able to do so and get away with the
money."

FROM NEW MEXICO.—Rev. Mr. Reed, of the
American Baptist Mission, formerly Chaplain in
the U. S. Army, has been engaged in the effort to
establish English schools in the Territory, such as
the Mexicans and Pueblo Indians would support.
His labors have been successful, and he now visits
the United States to procure means and teachers,
and extend his schools.—*St. Louis Republican.*

FROM HAVANA.—The steamer Georgia arrived
on Tuesday, having received at Havana the pas-
sengers, &c., brought from Chagres by the Illinois.
Everything is quiet at Havana. No American
man-of-war there.

"Mr. Thrasher, at Havana, has been tried and
found guilty of treason, and sentenced to eight
years in the chain gang, and would be sent to Spain.
He is in good spirits, and expects a reversal of
his sentence. Mr. Owen, the American Consul,
was present during the trial, and has been using
his endeavors to obtain from the Captain General,
Mr. Thrasher's release, without effect."

"Commodore Vanderbilt," as he is called,
writes from Nicaragua most encouragingly, as to
his success in arranging for the crossing of the
Isthmus by this route. His energy challenges res-
pect even from our venerated Uncle across the
water. He has carried out a new steamer, the
Central America, of 400 tons, and is taking her up
the rapids to navigate the Nicaragua lake. He
says:—

"You recollect that I had her built in 27 days.
She lay in New York some six days waiting the
departure of the *Daniel Webster*, and 10 days
bringing her here, a distance of 2200 miles by sea.
The whole time from the first stroke of a hammer
towards her construction, is but 43 days. Let
some one try to beat it."

THE DISUNION OVERTHROW.—The *Palmetto
Flag*, of Charleston, gives the following table, in
round numbers, of the union and disunion, or, as
it terms them, submission and resistance votes cast
in these four States:—

	Total Vote.	*Anti-Secs.*	*Secs.*	*Anti-Sec. maj.*	*pr ct.*
Mississippi,	50,100	28,700	21,400	7,800	14
Alabama,	74,800	40,000	34,800	6,200	8
Georgia,	90,000	51,000	39,000	12,000	20
S. Carolina,	40,500	24,000	16,500	7,500	19
Total,	255,400	147,200	108,200	39,000	15

The *Flag* is very indignant at the result, and
says that if the late election "is to have any effect,
secession is a dead letter," and that the "submis-
sion party has given the death blow to secession,
murdered the doctrine of State sovereignty, given
aid and comfort to consolidation, and achieved a
free soil and abolition triumph which no northern
people could have accomplished." For all which
sorrowful calamities it clothes its columns in
mourning. The *Southern Sentinel* also grieves at
the evidence which the southern people have thus
afforded that "their devotion to the Union is
stronger than their devotion to slavery." Is it not
strange?

The Cape Cod Association held its first anniver-
sary dinner on Wednesday last; about 1000 per-
sons were present, with many ladies. The venera-
ble Thomas Robbins, Secretary of the Connecticut
Historical Society, was in attendance, bearing the
identical chest of the Mayflower, on which the so-
cial compact was written and signed.

Col. Caravajal, after waiting for reinforcements
for several days, has been at last compelled to raise
the siege of Metamoras, and fly from the city, his
party suffering great loss at the hands of the Mex-
ican troops.

A whale of about 30 bbls. was taken last week,
off Bridgehampton, L. I.

The Governor of Vermont designates the 4th of
December as a day of public Thanksgiving and
Praise in that State.

The steamship designed to form the first vessel of
the new line to Galway (originally called the Bien-
ville), is named the "United States."

OGDENSBURGH, Nov. 17.—The weather is cold, and
we have fine sleighing. Navigation above is as yet
uninterrupted, but it has closed below, the canals
being impassable. Montreal boats are lying up.

MONTPELIER, Vt., Nov. 18.—The Bill repealing
the Habeas Corpus Act was rejected this afternoon
by a vote of 132 to 55.

CINCINNATI, Nov. 18.—The Rev. Willis Lord,
D.D., late of Philadelphia, has received a call from
the Seventh Presbyterian Church, in this city, to
become their pastor. It is thought he will accept.

UTICA, Nov. 18.—A Committee, to-day, waited
on Governor Hunt, asking a respite for Conklin;
but the Governor adheres to the position of his
late letter, and will not interfere.

ALBANY, Nov. 18.—It is said that the number of
tenders submitted for the Canal Enlargement is
over 2,000, and they will not be canvassed short of
a week.

There have arrived at this port, during the
month, 24,741 passengers, from foreign ports. Of
this number, 1,103 were from Chagres.

A PLEASANT FACT.—More Bibles have been
sold in Hungary, within the last two years, since
the Revolution, than for any time during the pre-
vious twenty years, notwithstanding the mass of
the people are so nearly beggared by the issue of
the Revolution, and Austrian extortion.—*Congre-
gationalist.*

The Herald says that two of our city aldermen
invited the Hungarians to visit the theater, but
Col. B. replied that they were not interested in
such amusements. A pregnant hint, highly hon-
orable both to the principles and the personal
courage of the noble Magyars.

The casting vote by the Lieut. Governor of this
State, as President of the Senate, in case of a tie in
that body, does not, of course, extend to the passage
of bills. No bill can pass without the vote of se-
venteen Senators.

The deaths in this city last week were 352, of
whom 214 were children under 10 years; by con-
sumption 28, marasmus 20, dysentery 31, inflam-
mations 42, fevers 22, dropsy 22, diarrhœa 16.

The deaths in Brooklyn last week were 69;
adults only 16; by dysentery 3, consumption 4,
congestion of the brain 4, convulsions 3, croup 3,
diarrhœa 3, marasmus 4.

In Boston, the deaths were 69, 35 under 5 years,
consumption 19, dropsy of the brain 7, typhoid fe-
ver 8, lung fever 5, marasmus 2; 47 were "for-
eigners, and children of foreigners."

The *Charlestown Aurora* gives the names of 22
men supposed to be all that are now in camp of com-
pany H, of the Massachusetts regiment of Volun-
teers to Mexico, and several of them are debilita-
ted by the effects of the campaign. They went out
100 strong.

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Editors' Cable.

THE EPISTLE OF PAUL TO THE PHILIPPIANS, Practically Explained, by Dr. Augustus Neander. Translated from the German, by Mrs. H. C. Conant. New York: Published by Lewis Colby, 122 Nassau-street. 1851.

Few men have exhibited so remarkable a combination of philosophical acumen and critical and dialectic skill with deep experimental and practical piety, as did "the great and good" Neander. His was the gentle, child-like spirit of the beloved disciple, with whose religious development he was so much enamored; and yet at the same time his was the acute, vigorous intellect and the ardent temperament of Paul, whose writings he has so happily illumined by his own interior light. Those who are acquainted with Neander only through the medium of his Church History, will expect to find in this commentary a work critical even to dryness, and learned and abstruse beyond all ordinary facilities of research. Instead of this there is hardly a critical observation or a learned reference in the whole volume; it is homiletical rather than exegetical,—an exhibition of the spirit and essence of the Epistle, rather than an interpretation of its words and phrases. It can hardly be called a Commentary; but a glowing paraphrase of the thoughts, spirit, and scope of the writer without any minute attention to his phraseology. It belongs to a class of biblical expositions greatly needed to introduce the church into the living element of the Word of God.

The translation is beautifully executed, and the introduction is a choice analysis of the life and spirit of the author. Indeed we have nowhere seen a more just and discriminating estimate of Neander and his writings than that here presented. We are happy to observe that other practical works of Neander are shortly to be given to the public from the same facile pen. The style of publication is very neat.

MEMOIR OF THE REV. W. H. HEWITSON, late Minister of the Free Church of Scotland, at Dalkeith. By the Rev. Dr. Baillie. New York: Carter & Brothers, 1851.

The Messrs. Carter have greatly enriched our treasures of religious biography by the selection of those subjects which the genius and the atmosphere of Scotland seem peculiarly fitted to furnish. The memoir of Hewitson revives the memory of M'Chayne; a mind richly endowed by nature and by education, a heart fully consecrated to Christ, a temperament ardent and enterprising, a body frail and diseased, a sensitive spirit struggling with bodily weakness, a life checkered with incidents of foreign travel for health, and of wide-spread labors for Christ, and yet concentrated with an intenseness of zeal and affection upon one loved flock, and an early death with the seraphic joy of the believer. To American readers the interest of this volume is greatly enhanced by the circumstance that Mr. Hewitson at one time resorted to Madeira for his health, and was there connected with that work of grace, the fruits of which we have seen in the colony of exiled Portuguese converts that has found a refuge in our country. No wonder that the piety of the Portuguese took on a type of such childlike simplicity, such godly sincerity, such earnest, persevering, self-sacrificing faith, when it was molded by such men as Mr. Hewitson and Dr. Kalley. The history of the Madeira movement is appropriately preserved in the memoir.

THE FIFTEEN DECISIVE BATTLES of the WORLD; from Marathon to Waterloo. By E. S. Creasy, M.A., Professor of Ancient and Modern History in University College, London. New York: Harper & Brothers. 1851.

The elimination of the first article from the title of this volume would render it at once less ambitious and more truthful. Many of the battles herein described, are by common consent regarded as decisive events in the world's history; but the claim of others to such consideration would be warmly contested by historians,—at least others of equal, and even greater significance might easily be added to the list. The principle of selection and classification adopted by the author is hardly apparent, neither so far as apparent is it satisfactory. The work, however, is written with great spirit, much in the vein of Macauley; and with the *resumé* of events between each battle, it gives a fine bird's eye view of the world's progress from the military point of observation; and though the author may not have selected and portrayed "THE fifteen battles of the WORLD," he has certainly produced most graphic and thrilling sketches of fifteen memorable battles. His grouping of incidents and his descriptions of persons and events are remarkably effective.

RURAL HOMES; or, Sketches of Houses suited to American Country Life, with original plans, designs, &c., by Gervase Wheeler. New York: Charles Scribner. 1851.

There is need of an American architecture, an architecture suited to the ever-varying phases of our country and climate, and to the moderate wealth of our citizens. We cannot import the baronial manors of Germany nor the palaces and parks of England. An architecture suited to American society and institutions must consult economy, convenience, and utility, no less than taste and indulgence. Attempts to be imitative here, to reproduce what one has seen in England, France, Germany or Italy, is almost of course to fail. The practical suggestions and the beautiful drafts of Mr. Downing have done much to form an American taste, but anything in this department is as yet crude and rudimental. The volume before us is an attempt to reduce to philosophical principles the whole art of rural and cottage building; to show how the building may be best adapted to the climate, to its site, and all its surroundings, whether by the road-side, or in the woodland, or on the verdant slope, or in the shady dell. In this the author exhibits sound judgment, good taste, and a thorough knowledge of architectural principles and effects. He does not content himself, however, with mere general principles, but enters into minute details respecting building materials and contracts, furniture, ornaments, &c., so that one has here a complete guide in the selection of a Rural Home. The book deserves to be widely popular, as it is fitted to be generally useful. Its hints will help to beautify the vicinage of our great cities.

It is embellished with several handsome illustrations; and if the effect of the styles of buildings which the author recommends, is half as pretty in reality as in the picture, any one of them will satisfy the lover of the picturesque and the beautiful. We commend the book, not only to gentlemen of fortune who are planning for themselves a summer retreat, but also to Building Associations, and to individuals of smaller means, that are now dotting the surface of the country with square, white pine boxes, when for about the same cost, and with an increase of comfort, they might adorn hill and vale with gems of architectural beauty.

THE LADIES' BOOK OF ANECDOTES, AND SKETCHES OF CHARACTER. Compiled by Rev. Daniel Smith, with an Introduction by Rev. R. S. Foster. New York: Lane & Scott, 200 Mulberry-street. 1851.

The anecdotes collected in this volume relate principally to female character, as exhibited or developed under trials and temptations, in the giddy whirl of worldly pleasure, or amid the serener joys and virtues of home. It is an entertaining companion for a solitary hour, and teaches by example the lessons of truth and duty most important for practical life.

WOMAN IN HER VARIOUS RELATIONS. Containing Practical Rules for American Females. By Mrs. L. G. Abell. New York: William Holdredge, 140 Fulton-street.

Here is a volume upon woman and for woman that we can safely recommend, as marked by good common sense, elevated virtue, and pure religion. In all the details of advice to young ladies, there is nothing crude, and nothing offensive to good taste; while in the discussion of topics pertaining to woman in her highest sphere, there is manifested a sound judgment and a delicate sense of propriety. The chapters on Woman's Rights and the Bloomer Costume are among the most judicious articles we have seen on these subjects. The volume deserves a wide circulation, which the attractive garb in which it is published will no doubt accelerate.

OLIVE LEAVES. By MRS. L. H. Sigourney. New York: R. Carter & Brothers. 1852.

The reader, already familiar with the writings of Mrs. Sigourney, does not need to be told that here is an attractive volume for the young, from a mind and heart that have ever been devoted to their pleasure and profit. The volume consists of sketches, historical, biographical and fanciful, and is embellished with several neat illustrations; altogether a very pretty gift-book for the holidays.

THE BOYS AND GIRLS COUNTRY BOOK.—By Uncle Frank. New York: Charles Scribner. 1852.

Another volume of Uncle Frank's admirable Stories for Children. This has peculiar attractions for city children who have just returned from their country recreations; it revives pleasant memories of the farm-house and the barn-yard scenes. The whole series will form a capital Library for youth.

LEGENDS OF THE FLOWERS.—By Susan Pindar, Author of Fireside Fairies, Midsummer Fays. New York: D. Appleton & Co. 1852.

Albeit we are no great admirers of fairy stories, we have found these of Miss Susan quite to our taste; and surely nothing could be more beautiful than the ramble she here takes us through the flower garden, and the fables that the flowers suggest. The interior of the book reflects the rich blue and silver of the cover. Santa Claus must have his eye upon it.

BLOSSOMS OF CHILDHOOD. By the author of "The Broken Bud." New York: Carter & Brothers. 1852.

The wounded heart of the mother that poured forth such tender lays over the broken bud, has here culled from many a field leaves of healing and blossoms of joy. The effusions of the poets upon the pleasures and the hopes of childhood, gathered from the whole range of English literature, are here grouped in one attractive circle, and beam upon the heart of the parent with innocence and love.

THE RAINBOW IN THE NORTH. By S. Tucker. New York: B. Carter & Brothers. 1852.

Under this beautiful title is presented an account of the first establishment of Christianity in Rupert's Land, by the Church Missionary Society. The story of trials and privations, of labors and successes, of joys and triumphs, as experienced by the early missionaries in that remote northern settlement, illustrates the heroic in Christian faith, and the wonderful in Divine grace. Interspersed through the volume are some beautiful wood-cuts, illustrating scenes and incidents of the mission. The book should be in every Sabbath-school library.

HUGH FISHER, or Home Principles Carried Out. American Sunday School Union.

Mrs. Knight has added another volume to her valuable stock of juveniles—almost a library of themselves. In this the advantages of early religious education as carried out in after life, are happily exemplified. We shall not tell the story here, and thus spoil the reading of it for those who always buy Mrs. Knight's books. The UNION have issued it in good taste.

THE PRESBYTERIAN BOARD OF PUBLICATION have sent us the following through their agents, the Messrs. Carter of New York.

GREEN PASTURES, and STILL WATERS, by Rev. James Smith.

These two little diamond volumes contain selections of Scripture, with appropriate meditations for morning and evening of each day in the year. They are issued in very beautiful style.

THE LIFE OF COL. JAMES GARDENER. By P. Doddridge, D.D.

A familiar narrative of the triumph of divine grace under inauspicious circumstances.

THE CONVERTED UNITARIAN. A short memoir.

This little volume presents in the form of personal experience, the argument for the Atonement of Christ as the only ground of the sinner's acceptance with God.

CONFESSIONS OF A CONVERT FROM BAPTISM IN WATER TO BAPTISM WITH WATER. Reprinted from the English Edition.

In the same style—that of personal history—this little book presents the argument for sprinkling and for infant baptism. "A good text-book.

THE CRIPPLE, THE MOUNTAIN IN THE PLAIN, and TO A BOY ANXIOUS ABOUT HIS SOUL.

No one can complain of the juvenile publications of the Presbyterian Board, that they are wanting in a distinctive religious character, or in any way unsuitable for Sabbath-day reading.

THE LABORER'S DAUGHTER, or Religious Training in Humble Life.

A beautiful sketch of domestic piety that should be widely circulated.

DER EDELSTEIN DER TAGE, oder die Vortheile des Sonntags für Arbeitsleute. Von Eines Landarbeiten Tochter

We are glad to see that the Board is providing for the wants of the German population, especially with such an excellent treatise on the Sabbath.

For the Independent.

[The following communication is from the pen of one whose familiarity with the scenes described in the volume, renders his judgment particularly valuable. This alone leads us to admit a book-notice not strictly editorial.]

MOLY-DICK, or THE WHALE. By Hiurman Melville, author of Typee, Omoo, etc., pp. 635. Harper & Brothers.

The name given to this burly volume reminds us of an observation of Burton in his Anatomy of Melancholy, where he says that it is a kind of policy in these days to prefix a fantastical title to a book which is to be sold, because as larks come down to a day-net, many readers will tarry and stand gazing like silly passengers at an antic picture in a painter's shop, that will not look at a judicious piece. There are harlequin writers at this day as ready as in Burton's time to make themselves Merry-andrews and Zanies, in order to raise the wind of curiosity about their literary wares.

In the volume before us there are some of the queerest specimens of ground and lofty tumblings in the literary line, to which the world has been lately treated. Up to the middle of the book the writer is half the time on his head, and the other half dancing a pirouette on one toe. By the time these *outré* gayeties are a little spent, the reader gets an inkling that Moly-Dick is a very famous and most deadly Monster, a Sperm Whale of an uncommon magnitude and malignity, having as many lives as a cat, and all of them immortal. After this the realities and the fabrications of whaling life are dashed into with a bold hand; and mixed with a great deal of myth and mystery, there are exciting descriptions, curious information, and strange adventures, which would have not a shade of probability, were we not truth in whaling life often stranger than fiction.

The writer evinces the possession of powers that make us ashamed of him that he does not write something better and freer from blemishes. And yet we doubt if he could, for the ore is a primitive formation of profanity and indecency that is ever and anon shooting up through all the strata of his writings; and it is this which makes it impossible for a religious journal heartily to commend any of the works of this author which we have ever perused. Let his mind only turn on the poles of truth, and be fixed with the desire to do good rather than to tickle and amuse by the exposure of his foolish vagaries, and few could do more than the author of Moby-Dick to furnish instructive literary aliment for the Sons of the Sea.

The Judgment day will hold him to be for not turning his talents to better account, when, too, both authors and publishers of injurious books will be conjointly answerable for the influence of those books upon the wide circle of immortal minds on which they have written their mark. The book-maker and the book-publisher had better do their work with a view to the trial it must undergo at the bar of God.

H.

For the Independent.

REFORM.

My aunt Tabitha was great in reforms. She seemed to think that a strong will and bodily strength were the only requisites to accomplish the work, as if she could take mankind and set the people all in a right direction, very much as a child straightens out crooked pins, and puts them all upright in the pin paper. She had most summary ways of effecting her purposes, and as the impetus that carried her forward did not seem to be responsible for results—she was often surprised that so little good was done. For example, as she was sitting at her window one bright autumn day, revolving in her mind what *could* be done next to give matters and things a right direction; she saw a neighbor's child crossing the street toward her, "armed and equipped," not exactly "as the law directs," but rather as circumstances would permit. He had a strip of red woolen cloth crossed over his shoulders, a small red pocket-kerchief tied upon a very long stick, and a few red and white feathers, which his indulgent mother (a *peaceful* woman no doubt) had ingeniously twisted round a goose-quill to adorn his hat. Never did a miscalled hero of ancient times feel more nicely at the head of his troops, than did this little fellow as he marched up and down, keeping step with the noise he made on an old tin coffee-pot.

Now aunt Tabitha had a special regard for the Peace cause. She saw in it the buds, blossoms, and fruit of the millenium, and she was determined to resist most valiantly everything that bore the murderous hue of war. So, stepping into the street, she called the boy and asked him "if he wanted to learn to kill folks?" at the same time taking hold of the feathers, which she drew out one by one and gave to the passing breeze without ceremony. The boy cried bitterly as he took off his hat and saw the unhappy goose-quill shorn of its cock-a-doodle honors. Not even a treasure from the costly temple of Solomon could have made good the loss of that cockade. But aunt Tabitha gave him a ninepence and warned him *not* "to appear in that miserable trumpery again, and to keep clear of everything that looked like a 'trainer.'"

Satisfied that she had been *active* in the cause of Peace, and without raising a question whether it was done in the best manner, aunt Tabitha resumed her knitting.

We do not like aunt Tabitha's manner of doing the thing, but we are confident the female sex have a responsibility, for the influence they exert at the present day in connection with *all* reforms. Will they see to it?

"The night cometh."

CLEODORA.

For the Independent.

BASKET WILLOW.

Knowing that *The Independent* is devoted to the benefit of mankind, temporal as well as spiritual, I have thought proper to send you a communication on the growth and culture of the Ozier or Basket Willow.

This article is in much demand in this country. At least four millions of dollars' worth of willow is imported annually into the United States, and even this enormous quantity is short of the demand. The willow for basket purposes, brought from France and Germany, is sold at from five to six cents per pound weight, or from $100 to $120 per ton. There is a general impression that this beautiful and useful shrub will not do as well here as in Europe, and the importers discourage persons from attempting the enterprise of growing it in this country. But I have fully examined the subject both in this country and Europe, and am fully convinced that willow can be grown here of as good quality as in any part of the world. As proof of this, I give the following references:—Messrs. Prince, Flushing, Long Island; James Wilson, Esq., Albany; E. C. Delavan, Esq., Saratoga; Mr. Teller, Greenbush, N. Y.; William H. Denning, Esq., Fishkill Landing, N. Y.; John Beveridge, Esq., and Mr. Downing, of Newburgh; also Dr. Charles W. Grant, an eminent dentist, practical botanist and horticulturist of Newburgh, who has devoted much attention to this subject, and is fully informed on the growth, culture and soil, adapted for the different varieties of willow. He has stocks of English, French and German willow, of very fine qualities.

But suppose the acre of meadow yields two tons of hay, which when cured is worth in market $10 per ton; deducting $4 per ton for harvesting, carting, &c., leave $6 per ton. An acre of fair land will, if properly planted with willow, yield at least one or one and a half tons; costing for cultivation and preparation for market, from $35 to $40 per ton. Allow $40 per ton for preparing the one and a half tons for market, leaves the snug little sum of $120 per acre in favor of the willow, or $104 more than the two tons of hay.

As to soil, it should be rich and moist, and the crops should be kept as clean as corn. Many suppose that willow will grow in any kind of marshes or swamps. This is not correct; willow will amply pay for cultivation, and if it pays, why should it not be taken care of?

Capitalists are ready to invest funds wherever they will yield ten per cent. per annum, while this is a business which will yield ten times that amount. Men in England have made fortunes from this business. The Duke of Bedford (father of Lord John Russell), the proprietor of Woburn Abbey, Bedfordshire, has more than one thousand acres, including willow of eighty-three kinds. Thousands of acres of these plants grow on the Moselle, the Po, the Seine, the Tagus, the Guadelquaver, and the Douro; on the Thames, Severn, Mersey and Trent; on the banks of the enchanting Shannon and Liffy. England, with her thousands of acres does not grow sufficient for her own consumption, but is obliged to rely upon France for an immense quantity yearly.

Land intended for willow should be plowed and subsoiled, and the cuttings planted slanting about eight inches in the ground. The cuttings should be cut about twelve or fourteen inches long. If willow two or three years old can be had, they make the best plants, and will pay an interest of 15 or 20 per cent. the year after planting. Dr. Grant has a quantity of this description, but I cannot say whether he will sell. The usual price in England for cuttings has been from thirty shillings to three pounds sterling per thousand, depending upon the variety; this price was for cuttings one year old; for the two and three years old cuttings the price was higher.

In the event of some of your enterprising Yankee readers taking hold of this project to grow the willow, I can see no reason why they should not profitably combine the manufacture of baskets with the growth of the willow. It may be said the basket-makers in New York do not get rich. It should be borne in mind that association is one of the surest means of making money. These men generally land from Europe without means, and for a time they go to journeywork, earn a trifle, and then purchase one or two hundred weight of willow, make a few baskets, and are compelled to sell for what the storekeepers please to pay for the work. Others, more successful, undergo a rent of from $100 to $350 for shop-rent in a basement or cellar, as well as rent for a residence; also the expense of light, fire, water, &c., and, aided by one or two journeymen, pay all this expense and support their families, which, I think, is doing well. Some of them save money. The late John Reed, of Staten Island, twenty or more years ago, planted about two acres with willow, supported and educated a highly respectable family, and at his death left considerable property.

But if a basket manufactory was started in a country place, where the workmen could rent a house for $40 or $50 per year, pasture a cow cheaply, and keep hogs and chickens, they could then afford to work cheaper; and the proprietor, while he was getting more than common interest on his houses, would receive a handsome profit from the manufacture of his baskets. Fifty men could work in a building costing $1,500; at least $250 per year would be realized from the labor of each man.

My calculations may appear large to some; but I speak understandingly on this subject, and entirely within bounds.

WATSON G. HAYNES.

Garrison's Landing, Putnam Co., N.Y., Nov. 6.

For the Independent

THE DEATH OF THE REGICIDE.

BY E. P. CLARKE.

It is well known that JOHN DIXWELL, one of the Regicide Judges, fled, with two of his companions, to New England after the Restoration. He found an asylum in a cave near New Haven, where the secret of his concealment was long and carefully preserved. Here he died, after a short residence, and his remains were privately interred near the spot where the Center Church now stands. In the fall of 1849 they were exhumed and deposited in a more befitting sepulcher. It was the writer's privilege to be a witness of this deeply interesting event, and the following lines, not originally intended for publication, were written soon afterwards.

The old man lay on his dying bed—
His locks were scattered and white—
His hand was weak, and his cold gray eye
Shone with an unquiet light.

He gazed on the somber cavern's roof,
And his fingers idly played,
And often his thin and whitened lips
An unconscious quivering made.

'Twas a stormy eve—the fire was dim,
And the taper's struggling flame
Cowered and trembled at every blast
Through the moldering door that came.

But not of the storm did that old man reck,
Nor yet of the chilling blast—
For present sorrows he had no care—
His soul was bent on the Past!

He thought upon sufferings, long endured
Through tyranny's gloomy night;
On the battles stern, and the good blood spilt
In the cause of Truth and Right!

He saw the red field of Marston Moor
O'erswept by the lurid haze
Which rose from the trembling sea of smoke,
And the cannon's gushing blaze!

And his dim eye lit, and his thin arm rose
As waving the bloody steel, [charge,
While he saw, 'neath th' Ironsides' crashing
The ranks of Oppression reel!

He saw the pale face of the Tyrant King—
The axe flash bright in the sun—
He heard the groan that came from the crowd
When that fearful deed was done!

He thought upon Heaven and Freedom scorned
By licentious jest and song—
Till he clasped his hands and deeply groaned—
—"How long will God bear—how long?"

As he mused the door swung slowly back,
With a dull and heavy clang,
And friendly voices and friendly feet
Through the dim old cavern rang!

"How fares it with thee, my brother dear?"
—'Twas the pastor's voice that spoke—
"By toil and suffering sorely tried,
Bows't thou to the Heavenly yoke?"

A change came over the old man's face,
And his eye grew bright and clear—
—His voice was so full and deeply toned
That they could not choose but hear.

"It is well with me! Though flesh be weak,
My soul is yet clear and strong,
And I bless the Lord who gave me strength
To endure his yoke so long.

"I have drank the cup of sorrow deep—
I have lived 'mid blood and tears—
And toiled and wept for the blessed cause
Through many and bitter years.

"I have seen how vain the hopes of man,
How little his boasted power;
I have seen the blush of morning bright,
And the clouds at evening lower.

"But Heaven has granted the boon at last,
For which I have longed and prayed:
The vail has risen! In God's own light
I see the Future displayed!

"Though fierce and fast the storms sweep round
The Mayflower's toiling band,
Their names shall be in reverence held
By the noblest in the land.

"Till the darkest caves of earth are light
In the blaze of the Judgment Day,
The memory of their deeds! from men
It shall never pass away.

"And far through the depths of coming time,
The glorious anthems ring,
Of a Church by no proud bishop ruled
And a State without a king!

"The fire that good John Hampden lit
Shall burn in many a breast,
And the name of CHARLES be long accursed
As the name of CROMWELL blest!

"More words are there that I fain would speak,
But I feel it may not be;
The shadow of death is on my soul—
Now my brethren—Pray for me!"

The fire went forth from his glazing eye;
His hands fell over his breast;
And thus, in strong, unwavering faith,
The PURITAN went to his rest!

For the Independent.

PEACE AND LIBERTY.

BY REV. HENRY D. MOORE.

'Gainst Oppression's weekly might,
Raise your standard high;
Turn not to the left or right;
Turn not, lest ye die!
Come with firm devotedness;
Come with faith and hope;
These, your weary hearts will bless,—
These will bear you up.

Bring no sword or spear along;—
Come with heart and hand;
Peace and Liberty your song;—
For these, boldly stand.
Mind not wrong's devouring looks,
Heav'n will you defend;
Turn your spears to pruning-hooks,
Your swords to plowshares bend.

God! the people's God, looks down,
From His throne above;
Gives His enemies a frown;—
Gives His people love.
His right arm will set you free,
His great heart will bless;
God will give you Liberty!
God will give you Peace!

PHILADELPHIA, *August*, 1851.

Comfort in Sorrow.

Our comfort is from God. We can afflict and torment ourselves, but it is the living God who alone can comfort us. It is a matter of no difficulty for us to set our minds to work and raise storm; but it is quite impossible for us to have a calm there—a deep abiding sense of quiet and happiness. The Lord, the Lord from his high and holy throne must speak and bid the tumult cease. He is the Father of mercies, not of this and that one, but the Father of all mercies. He is likewise the God of all consolation; and by this we are to understand such consolation as is peculiarly and altogether God's—such as flows at once from him, and not that which we receive from him through his creatures. "Thy comforts," says the psalmist, "delight my soul;" that is, the comforts which we obtain from thinking upon, and realizing the attributes of Jehovah; the comforts we derive from reflecting upon the promises he has left us; and the comforts we experience in being in his presence, and feeling him to be our Father and our friend.

What comfort like that which the Christian derives from the Lord Jesus Christ? from looking at and considering him? from thinking of his person, his offices, and his glory? from contemplating his sufferings, his intercessions, his exaltation, his glory, and his second coming to save his faithful followers, and to punish those who have despised his grace, and contemned his goodness all through life? What comforts like those which flow from the Holy Ghost, when he opens to us the Scriptures, or speaks to us of a reconciled God? What pleasure more profound than that we experience when this Spirit, shining into our souls, assures us that God himself dwells in our poor hearts, and takes up his dwelling with us?

But the comforts of the Lord are deep within the soul of the Christian. They are not superficial, nor seated on the surface, but low down, as the language of the Psalmist would seem to imply, in the heart, entering far within, and getting to the diseased part, and carrying comfort there. We can empty earthly things of all the good they contain. We feel in trouble sometimes that we have obtained from friends all the comfort they could give. But never can we exhaust the fountain of love, in which and from which we derive that bliss which is unto everlasting life. Beautiful, but true as beautiful, in the experience of every Christian heart, are the words of that immortal penman, John Wesley:

"Riches unsearchable,
In Jesus' love we know,
And pleasures from the well
Of life our souls o'erflow;
From him the spirit we receive,
Of wisdom, grace, and power,
And always sorrowful we live,
Rejoicing evermore.

"Angels our servants are,
And keep in all our ways,
And in their hands they bear
The sacred sons of grace:
Our guardians to that heavenly bliss,
They all our steps attend;
And God himself our Father is,
And Jesus is our Friend."

The Occupancy of Space by Matter,

AND ITS CHANGE OF PLACE IN SPACE, CONSIDERED AS MECHANICAL TESTS OF THE EXISTENCE OF AN ABSOLUTE INTELLIGENT POWER.

"As the Deity is the supreme first cause, from whom all other causes derive their whole force and energies, it would be an unaccountable omission to exclude him only out of the universe."—NEWTON.

The glorious orbs of matter, which appear pursuing their solemn marches through the evening sky, constituting the "mechanism of the heavens," are adducible by the science of mechanics, as silent witnesses, to prove the existence of an Infinite Power, necessary to cause their occupancy of space, and their continuous change of place in space. The wonderfully varied contrivances of innumerable mechanisms of vegetable and animal bodies, which "live and move and have their being" on the surface of the earth, are also adducible by mechanical science, as conclusive proofs of the existence and practical exercise of Infinite Intelligence. As remarked by Agassiz, "facts now as well established as facts of this nature can be, point out to us, as with the finger, the direct intervention of a Creative Intelligence, anterior to the existence of all beings; who has ordained their relations, determined their development, and directed their successive appearance up to the establishment of the order of things, which now prevails in the world."

The existence of an intelligent First Cause of the occupancy of space by matter, and of the original movements of matter in space, appears, therefore, to be one of the primary truths established by the science of mechanics, which must always be kept in view during every research of physical science. Nor is this a novel conclusion; for even ancient heathen philosophy, Aristotle, remarks, in his treatise "De Mundo," that "to consider of the world without saying anything about its Author, would be impious."

THE LAWS OF NATURE are evidently ordained by the Great First Cause, expressly for the systematic regulation of the action of the Organic and Inorganic forces, which operate the mechanism of his material universe, and not as laws to limit his own will and powers; for we cannot for a moment suppose that Almighty Power can fail of transcending, in paramount energy of action, the subordinate secondary forces which derive their very existence from his will. As observed by Dr. Watts, in his Treatise on Logic, "There is but one Being, which includes existence in the very essence of it, and that is God. All other bodies exist, or cease to exist, as it may please him." This manifests the supremacy over the laws of Nature constitutes ABSOLUTE POWER.

To this ABSOLUTE POWER we have now finally traced THE ORIGINATING SOURCE OF ALL NATURAL MOTIVE-POWER.—*Z. Allen's Philosophy of the Mechanics of Nature.*

THE PARADE OF DEATH.—The wife of a man of means and the only daughter of a wealthy citizen of this city—people, too, fond of show—recently died. She had been called beautiful before a family of children had gathered round her, and she had not renounced her claim to that title. She died, and a large concourse was invited to the funeral. The coffin was made of rosewood, inlaid with silver, lined with plaited satin. The whole top was removed, and the deceased lay in state in her narrow home. She was dressed in a white merino robe, made like a morning-gown, faced with white satin profusely quilted and ornamented. The sleeves were open, similarly lined and wrought, a stomacher of the richest embroidery covered the breast, whence all life had forever fled. The head was covered by a cap of choice lace, and a wreath of fresh flowers arranged around. The hands were crossed upon the breast with *the fingers covered with expensive jewelry*, which seemed to sparkle as if in glad pride that the bright eye was dim forever. Thus bedizened, poor food for worms, she went down into the grave there to await her God!

This parade, this awful mockery of death, a fit sequel to an ill-spent and worldly life, wasted in the pursuit of bubble and shadows, is, I understand, a not unfrequent occurrence.—*N. Y. Cor.*

Willie and the Birds.

A TRUE STORY.

A little black-eyed boy of five,
Thus spake to his mamma,—
"Do look at all the pretty birds;
How beautiful they are!
How smooth and glossy are their wings—
Their beautiful their hue,
Besides, mamma, I really think
That they are PIOUS too!"

"Why so, my dear?" the mother said,
And scarce suppressed a smile—
The answer showed a thoughtful head,
A heart quite free from guile.
"Because, when each one bows his head,
His tiny bill to wet,
To lift a thankful glance above,
He never does forget;
And so, mamma, it seems to me,
That very pious they must be."

Dear child, I would a lesson learn
From this sweet thought of thine,
And heavenward, with a glad heart, turn
These earth-bound eyes of mine;
Perfected praise, indeed, is given
By babes below, to God in Heaven.

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